

THE CATE

CHISME OR MA-

ner to teache children the

Christian reli-

gion.

★

Wherein the Minister demandeth the
question, and the chylde maketh
answere: made by the excellent Do-
ctor and Pastor in Christs Church,
Iohn Caluin.

EPHES. 2.

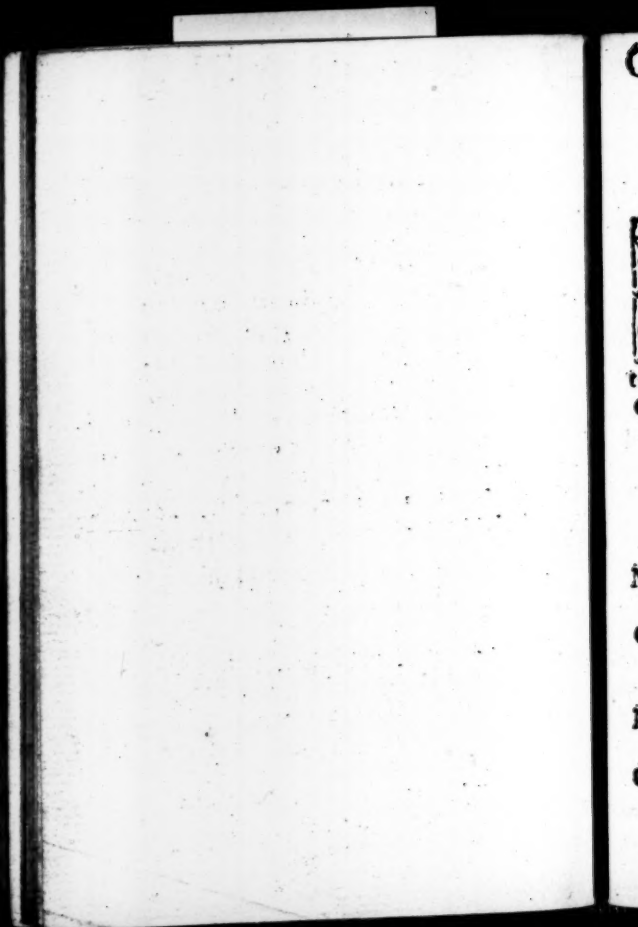
The doctrine of the Apostles and Pro-
phetes is the foundation of
Christs Church.

Imprinted at Edinbrough by me
Robert Lekpriuik.

1564.

Cum Priuilegio.

Quon Elizabeth



OF THE ARTICLES

OF THE FAITH.



The Minister.



HAT is the principal and
chief end of mans life?

The childe.

To knowe God.

Mi. what moueth thee

to say so?

Ch. Because he hath created vs, and
placed vs in this worlde, to set forthe
his glorie in vs. And it is good rea-
son that we employ our whole life to
his glorie, seing he is the beginning,
and founteine thereof.

wherein
man was
created
and made

Mi. what is then the chief felicitie
of man?

C. Euen the self same, I meane to
knowe God, and to haue his glorie
shewed forthe in vs.

The great-
test felicitie
that man
can attain
to.

M. why dost thou call this, mans
chief felicitie?

C. Because that without it our condi-
tion or state were more miserable,

A ii.

then the state of brute beastes.

M. Hereby then we may evidently see, that there can no such miserie come vnto man, as not to liue in the knowledge of God.

C. That is moste certaine.

M. But what is the true & right knowledge of God?

The true
knowled-
ge of God.

C. When a man so knoweth God, that he giueth him due honour.

M. whiche is the way to honour God aright?

The right
maner to
worship
God standeth in
foure pointes.

C. It is to put oure whole trust and confidence in him: to studie to serue him in obeying his will, to call vpon him in oure necessities, seeking our saluation and all good things at his hand: and finally to acknowledge bothe with heart and mouth, that he is the liuelie founteine of all goodnes.

2. Son- M. well then, to the end that these
day things may be discuffed in order,
and declared more at large, whiche
is the first point?

C. To put oure whole confidence in
God.

M. How

M. How may that be?

C. when we haue an assured know-
ledge, that he is almightie, and per-
fectly good.

The first
point: of
honoring
God.

M. And is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthines in vs, why
God shulde ether shewe his power
to helpe vs, or vse his merciful good-
nes to saue vs.

M. what is then further required?

C. That euerie one of vs be fully assu-
red in his conscience, that he is be-
loued of God, & that he wil be bothe
his Father and Sauour.

M. How shall we be assured hereof?

C. By his owne worde, wherein he vt-
tereth vnto vs his mercie in Christe,
& assureth vs of his loue towards vs,

M. Then the very ground to haue su-
re confidence in God, is to know
him in our Sauour Christ.

The founda-
tion of our
faith.

C. Yea, truely.

M. Then breisly, what is the effect of
this knowlege of God in Christ?

A iij.

C. It is conteined in the confession of the faith, vsed of all Christians, which is communely called the Crede of the Apostles: bothe because it is a brief gathering of the articles of that faith which hath bene alwayes continued in Christs Church, & also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

The Cre-
de of the
Apostles,

C. I beleue in God the Father almightie, maker of heauen and earth: And in Iesus Christe his onely Sonne oure Lord: VWho was conceived by the holie Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried and descended into hell: He rose againe the thride day frome death: he ascended into heauen, and sitteth at the right hand of God the Father almightie: Frome thence he wil come to iudge the quicke and the dead.

I beleue in the holie Ghost: The holie Church vniuersall, the communi

on of Saintes: the forgiuenes of sinnes: the rising againe of the bodies, and life euerlasting.

M. To the intent that this confession may be more plainly declared, into how many partes shall we day. deuide it?

C. Into foure principall partes.

M. what be they?

C. The first concerneth God the Father. The seconde is of his Sonne Iesus Christe, wherein briefly also the whole historie of oure redemption is rehearsed. The thirde is, touching the holie Ghost. The fourth concerneth the Church, and Gods giftes vnto the same.

M. Seing there is but one God, what moueth thee to make rehearall of the Father, the Sonne, and the holie Ghost, as if there were thre?

C. Because that in the substance or nature of God, we haue to consider the Father, as the founteine, beginning and original cause of all things: then secondly his Sonne, who is his

The Christian faith
standeth
in foure
pointes.

As concerning the
Trinitie

eueralſting wiſdome, and thirdly the holie Goſt, who is his vertue & power, ſpred vpon all creatures, and yet neuertheles remaineth alwayes wholly in him ſelf.

M. This is then thy meaning, that there is no inconuenience at all, to vnderſtād ſeuerally theſe three perſons in the Godhead, who notwithstanding is one, & not thereby deuided.

The firſt
parte of
the belief.

C. It is euen ſo.

M. Make rehearſal now of the firſt parte of the Crede.

C. I beleue in God the Father almightie maker of heauen and earth

M. wherefore doeſt thou call him Father?

C. I call him ſo, hauing reſpect to Ieſus Chriſt, who is the eueralſting worde, begotten of God before all worldes, who being afterwardeſ openly ſhewed vnto the worlde: was euidently declared to be his Sonne. Now ſeing God is our Sauour Chriſtes Father, it followeth neceſſarily, that he is alſo our Father.

The Fa-
ther.

M. What meanest thou by that, thou callest him almighty?

what is
ment by
this wor-
de Almightie.

C. I meane not that he hath a power, which he doeth not exercise: but that all creatures be in his hand, and vnder his gouernance: that he disposeth all things by his prouidence: y he ruleth the worlde as it pleaseth him, and guideth all things after his owne good pleasure.

M. So then by thy saying the power of God is not ydle, but continually exercised, so that nothing is done, but by him, and by his ordinance.

The power of God is not ydle.

C. That is moste true,

M. wherefore is that clause added, Maker of heauen and earh?

4. Sonday,

C. Because he hath made him self known vnto vs by his workes, it is necessarie for vs to seke him out in them. For our capacitie is not able to comprehend his diuine substance: therefore he hath made y worlde as a glasse, wherein we may behold him, in suche sorte as it is expedient for vs to know him.

Psal. 104.
Roma. 1. 20.

Hebre. 11.
A glasse,
wherein
we may see
God.

M. Doeſt thou not comprehend all creatures in theſe two wordes, Heauen and earth?

C. Yes verely: and they may right well be contained vnder theſe two wordes, ſeing that all things be either heauenlie, or earthlie.

M. And why calleſt thou God onely Creator, ſeing that to order things and to conſerue them alwayes in their ſtate, is a thing of much more importance, then to haue for one tyme created them?

C. By this worde Creator, it is not onely ment that God did once create them, hauing no further regarde to them afterwarde but we ought to vnderſtande, that as the worlde was mad of him in the beginning, euen ſo now he doeth conſerue the ſame, ſo that heauen and earth, with the reſte of the creatures could not continue in there eſtate, if his power, did not preſerue them. Moreouer, ſeing in this maner he doeth mainteine all things, holding them as it were
in:

Concerning the
providence
of God.

in his hand, it muste nedes followe that he hath the rule & gouernance of all. wherefore in that, that he is Creator of heauen and earth, it is he that by his goodnes, power and wisdom doeth gouerne the whole order of nature. It is he that sendeth raine and drought, haile, tempestes and faire wether, fertilitie and barrenes, dearth and plentie, health and sicknes, and to be shorte, he hath the all things at commandement, to do him seruice at his owne good pleasure.

M. What sayest thou as touching the deuils and wicked persones? be they also subiect to him? Concerning the deuils.

C. Albeit that God doeth not guide them with his holie Spirit, yet he doeth bridle them in suche sorte, that they be not able to stirre or moue withoute his permission and appointment: yea, and moreouer he doeth compell them to execute his wil, although it be against their intent and purpose.

the

M. To what purpose doeth it serue thee to knowe this?

C. The knowledge hercof doeth wonderfully comfort vs, For we might thinke our selues in a miserable case, if the deuils & the wicked had power to do any thing contrary to Gods wil. And moreouer, we coulde neuer be quiet in oure consciences, if we shulde thinke our selues to be in their danger. But forsomuche as we know that God brideleth them fast, and chaineth them, as it were, in a prison in suche wise that they can do nothing, but as he permitteth: we haue iuste occasion, not onely to be quiet in minde: but also to receiue moste comfortable ioye: since God hathe promised to be our protectour and defender.

M. Go to then: let vs come to the seconde parte of our belief.

C. And in Iesus Christ his onely Sonne our Lord.

M. What is the effect of this parte?

C. It is to acknowledge the Sonne of
God

The deuill
hathe no
power bat
of God.

5. Son-
day.

The secon-
de parte of
the belief.

God to be our Sauour: and to vnderstand the meane, whereby he hath redeemed vs from death and purchased life vnto vs.

M. what signifieth this worde Iesus, Iesus, by which thou namest him?

C. It is as muche to say, as Sauour: and this name was giuen vnto him by the Angel at Gods commandement?

Math. 3

M. what? is that of more estimation, then if that name had bene giuen vnto him by men?

C. Yea, a great deale: for since Gods pleasure was that he shuld be so named, he must nedes be our Sauour in dede.

M. what signifieth then this worde Christ.

Christ.

C. This worde Christ doeth expresse, more effectually his office, and doeth vs to wit, that he was anointed of the Father, King, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture, which doeth teache vs that anointing did serue for
the

these thre offices, the which he also distributed vnto him in many places of the same.

M. But what manner of oyle was it, wherewith he was anointed?

C. It was no suche materiall oyle, as we vse, and as did serue in olde tyme, to the ordeining of Kings, Priestes, and Prophetes but a farre more excellent oyle, euen the grace of Gods holie Spirit, whereof the outwarde anointing in the olde Testament was a figure.

M. What manner of kingdome is that whereof thou speakest?

C. It is spirituall, and doeth consist in Gods worde, and in his holie Spirit, wherein is contained bothe righteousness and life euerlasting.

M. And what is his Priesthode;

C. It is an office and autoritie to present him self before God, to obtayne grace and fauoure for vs, and to pacifie his Fathers wrath by offering an acceptable Sacrifice vnto him.

M. Why callest thou him a Prophet?

C. Be-

The King-
dome of
Christ.

The Priest-
hode of
Christ.
Hebr. 7, 8, 9,
10, 11.

C. Because that he came downe into the worlde as a chief ambassadour of God his father, to declare at large his Fathers will, and to finish all reuelations and prophecies.

wherein
Christ was
a Prophet.
Isai. 7.
Hebr. 1.

M. Commeth there any profite vnto thee by those names and dignities of Christe?

6. Son-
day.

C. Yea, they altogether belong to our comforte for Christ did receiue al the-
se of his Father, to make vs partakers thereof, whereby we might euerie one receiue of his fulnes

Ioh. 1.

M. Declare this thing vnto me more at large.

C. He receiued the holie Ghost in full perfection, with all the gistes of the same, to bestowe them on vs, and to distribute them vnto euerie one of vs, in the measure and quantitie that God knoweth to be molte mete, and so by this meanes, we drawe oute of him, as out of a founteine al the spirituall gistes that we haue.

Ephes. 4.

Christ is the
fountein of
all goodnes.
To what
vse the
kingdome
of Christ
serueth vs.

M. To what vse doeth the kingdome of Christe serue vs?

To

C. To set vs in libertie of conscience, to liue godly & holily, that we being enriched with his spirituall treasures, and armed with his power, may be able to ouercome the deuill, sinne, flesh and the worlde, which be pernicious enemies vnto our soules.

M. What profite haue we of his Priesthode?

The profit
of Christi-
stes Priest-
hode.

Hebr. 7. 8.

9. ic. 13.

Rom. 12.

C. First, by this meanes he is our Mediator to bring vs into the fauour of God his Father: and againe, hereby we haue a free entrie to come in and shewe our selues boldly before God, and to offre vp our selues, with al that belongeth vnto vs, for a sacrifice. And in this point we are felowes, after a sorte, of his Priesthode.

M. The vtilitie of his office, in that he is a Prophet, is yet behinde.

wherefore
Christ was
a Prophet.

C. Since our Lord Iesus hathe receiued this office to become the master and teacher of his floke, the end of this dignitie is, to bring vs to the right knowledge of the Father, and of his trueth, so y we might become Gods
house

housholde scholars and of his familie.

M. This is it then y^e a man may briefly gather of thy wordes, that this name Christ doeth include thre sundry offices, the which God hath giuen vnto his Sonne, to the intent to bestowe the frute and profite of the same vpo his elect.

C. It is very true.

M. By what reason callest thou Christe the onelie Sonne of God, since God doeth name all vs also his children?

C. As touching that, that we are Gods children, we are not so of nature, but only by his Fatherlie adopcion, & by grace, in that God doeth accept vs for his children: now, oure Lorde Iesus, being begotten of the substance of his Father, and being of the self same nature, may iustly be called Gods onely Sonne, for that there is none other that is so by nature.

M. This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whome it belongeth by nature, the whiche notwithstanding

B.i.

7. Son-
day.

Christ the
onelie Son
ne of God.

Ioh. i.
Ephes. i.
Hebr. i.

he hath by fre gift of his goodnes communicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respect of that his communicating with vs, the Scripture calleth Christ in another place, the first borne among many brethren.

Roma 8.
Coloss. 1.

M, why callest thou him our Lord?

C. Because he is appointed of the Father to haue lordship ouer vs, and to rule in heauen and earth, and to be the head of men and Angels.

M. what is the meaning of that, that foloweth?

C. It declareth after what sorte the Sonne of God was anointed of his Father, to become our Sauour, that is to say, he toke vpon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they be here rehearsed.

The anointing of
Christ.

M. what meanest thou by these two clauses? Conceiued by the holy Ghost Borne of the Virgine Marie.

Christ became very

C. That he was facioned in the Virgins wombe,

wombe, taking very substance and
 manhoode of her, that he might there-
 by become the seede of Dauid, as ^{man?} ^{Roma. 12?}
 the Prophetes had before signified: ^{Matt. 13}
 and yet notwithstanding, all this was ^{Luke 11}
 wrought by the secret and maruelous
 power of the holy Ghost, without the
 companie of man.

M. Was it then needfull that he shulde
 take vpon him our very flesh?

C. yea verely: for it was conuenient
 that mans disobedience against God, ^{Rom. 5}
 shulde be purged in y nature of man
 And moreouer if Christ had not bene
 partaker of our nature, he had not
 bene a mete Mediatour to make vs
 at one with God his Father. ^{1 Tim. 2}
^{Hebr. 4}

M. Then this is thy saying, that it be-
 houeth that Christ shulde become ve-
 ry man, to the end he might execute
 the office of a Sauour, as in our per-
 son.

C. Yea verely: for we muste borowe
 of him, al that whiche is lacking in
 our selues; for this our default coulde
 not be remedied.

Christ hath
 performed
 that whiche
 is lacking in
 vs.

B.ii.

not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holie Spirit, and not rather by the companie of man, according to the ordre of nature.

C. Because the seed of man is of it self all together corrupted with sinne, it behoued that this cōception of Christ shulde be wrought by the power of the holie Ghost, whereby oure Saviour might be preserved frome al corruption of sinne, and replenished with all maner of holines.

M. So then by these sayings it is evidently declared vnto vs, that he which shulde purifie and clense other frome filth of sinne, muste be him self free frome all spottes thereof, and euen frome his mothers wombe dedicated vnto God, in purenes of nature, so that he may not be gilty of that corruption, wherewith the whole stocke of man is infected.

8. Son-
day.

C. I meane so.

M. wherefore speakest thou of his death immediatly after his birth, and

leauest

Christ was
conceiued
by the Spi-
rit of God.

leaucest out the whole historie of his life?

C. Because there is nothing mencioned or spoken of in oure Crede, but that which peculiarly belongeth to the substance of our redemption.

M. why is it not said plainly in one worde, that he dyed, without any speaking of Pontius Pilate, by whose iudgement he suffered?

C. This was not onely to make the historie of Christs passion, to haue more euident assurance, but also to declare vnto vs that he was condemned to death by a iudge.

M. How so?

C. He dyed to suffre the paine that was due vnto vs, that we might be thereby deliuered from the same. Now for so-muche as we were gilty before Gods iudgement as wicked misdoers, Christ to take vpon him our person, wouch-saued to shewe him self before an earthlie iudge, and to be condemned by his mouth, that thereby we might be cleared before the Iudgement seate of God,

Christ was
condemned
to cleare vs

M. Notwithstanding Pilate doeth pronounce him innocent, and so by that he doeth not condemne him as worthy of death.

C. Pilate did bothe the one and the other first, he was pronounced innocent and iuste, by the iudges owne mouth, to signifie that he suffered not for his own desert, but for our trespasses: and yet withall, the same iudge did giue solēly the sentence of death against him, to testifie and expresse, that he is our true pledge and ransom, as he who also hath taken vnto him our condemnation, to deliver vs frome the same.

M. That is well said: for if he had bene a sinner in dede he had not bene mete to haue suffered death for the offences of other: and neuertheles to the end that we might be clearly quit by his condemnation, it was necessarie that he shulde be counted as among the wicked.

Q. Son- C. So I meane.

day. M. where thou saist, Christ suffred on the

art. 2.
k. 21.

Christ was
condemned
or vs.

Christ was
our ransom

Luc. 23.

the crosse, was that kinde of death of more importance, then if he had bene otherwise put to death?

Christ roke
vpon him
self the curse
due vnto vs
that we mi-
ght be free.
Gal. 3.
Deut. 21.

C. Yea verely: and touching that matter, saint Paule saith, that he was hanged on a tree, to the intent that he might take vpon him our curse, and so discharge vs: for that kinde of death was accursed of God.

M. what? is it not a great reproche and dishonour vnto our Lord Iesus, to say that he was accursed, and that before God?

C. No not a whit. for he through his almightie power, by taking y^e curse fro^m vs vnto him selfe, did in suche sorte make it voide & of none effect, that he him selfe, neuertheles continued stil so blessed, that he was able to fulfill vs also with his blessings.

M. Declare that, that followeth.

Christ euen
in suffering
death vau-
quished
death.

C. In so much as death was a punishment appointed vnto man for sinne, therefore our Sauour Christ did suffer death, and by suffering, ouercame it. And to the intent also to

make it the more certeinly knowen vnto vs, that his death was not counterfait, it pleased him also to be buried after the commune maner of men.

M. But it appeareth not that any profite commeth to vs by this, that Christ hath wonne the victorie of death, seing that we notwithstanding cease not to dye.

The death of the faithful is a right passage to life euerlasting.

C. That doeth not hinder: for the death of the faithful is now nothing els, but a readie passage to a better life.

M. It followeth then necessarily hereof, that we ought in no wise to be afraid of death, as thogh it were a dredeful thing: but rather it behoueth vs willingly to walke the trace of our head and captaine Iesus Christ, who as he perished not by death, so wil he not suffre vs to perish thereby.

C. It is euen so.

10. Son-day.

The vnderstanding of this. Christ

M. what is the sense of that clause, He descended into hell?

C. That Christ did not onely suffre natural death, which is a separation of y^e soule from the bodie: but also that his

soule

ſoule was in wonderful diſtreſs, indur-
ing grieuous tormētes, which Saint
Peter calleth the ſorowes of death.

went down
into hel.
Act. 2.

M. For what conſideration ſuſtained
he thoſe paines, and in what ſorte?

C. Becauſe he preſented him ſelf be-
fore the iudgement ſeat of God to ſa-
tisfie for ſinnes, it was neceſſarie y^e he
ſhulde feele this horrible torment of
conſcience, as if God had vtterly for-
ſaken him, yea, as thogh God had be-
ne his extreme enemie: and being in
this extremitie, he cryed to his Father,
My God, my God, why haſt thou
forſaken me?

Matt. 27.
Mark. 15.

M. why? was God then angrie wth him?

C. Nay, howbeit it was mete that God
ſhulde puniſh him in ſuche ſorte, to
performe the wordes of Iſai, that he
was beaten with the hand of his Fa-
ther for our ſinnes, and that he was
wounded for our tranſgreſſions.

Iſaie. 53.
1. Petri. 2.

M. But how colde it be that he was
in ſuche dreadfull anguiſh, as thogh
God had vtterly forſaken him, ſeing
he was God him ſelf?

C. We must vnderstande, that he was in suche distres onely as touching his humanitie. And to the intent that he might fele these panges in his man-hood, his Godhead did in the meane time for a litle space kepe it selfe close, that is to say, it did not shewe the might thereof.

M. But how colde this be, that Christ who is the Salvation of the worlde, colde be vnder suche condemnation?

C. He was not so vnder it, that he shulde continue in the same: for he hath in suche wise felt these terrors: which we haue spoken of, that he was not ouercome of y^e same, but hath rather thereby made battel against the power of hell, to breake and destroy it.

M. Hereby then we see the difference betwene that grief of minde, whiche Christ did suffer, and that which the impenitent sinners do abide whome God doeth punish in his terrible wrath: for that verie paine, w^{ch} Christ sustained for a time, the wicked muste indure continually; & that which was
vnto

The difference betwene the anguish of Christes Spirit, and the Conscience of the wicked,

vnto Christ but a pricke, is vnto the wicked in stead of a glaue to wound them to death.

C. Trueth it is: for our Sauour Christ euen in the middes of his tormentes, did not cease to put a full truste euermore in God his Father: but the damned sinners do despaire: yea, they despise God, in so much that they blaspheme his maiestie.

M. May we now gather by this, what profite commeth to the faithfull by the death of Iesus Christ? II. Son-
day.

C. Yea very well: and first of all, we see, that it is a Sacrifice wherewith he hathe fully satisfied his Fathers iudgement in our behalfe: and thereby also he hathe appeased Gods wrath, and hathe brought vs into his fauour againe: secondly, that his blood is a washing of our soules from all maner of spottes: and finally, that he hathe so cleane wiped away our sinnes through his death, that God will neuer hereafter haue remembrance of them, so that the obli-

The profite
and vertue
of Christes
death standeth
in 3.
pointes.

gation which was against vs, is now cancelled, and made voide.

M. Haue we none other profite of his death?

C. Yes verely: that is, if we be true membres of Christ, our olde man is crucified, and our flesh is mortified, to the end that none euill lustes do hereafter beare rule in vs.

M. Expounde the article folowing.

C. He rose the third day from death to life, wherein he shewed that he had gotten the victorie of death & sinne. For through his resurrection he swallowed vp death, he broke asunder the chaines of the deuill, and finally he destroyed all his power.

M. Tell me how many wayes this resurrection of Christ doeth profite vs?

C. Thre maner of wayes. The first, that we haue fully obtained to be righteous thereby: secondly, it is a sure gage of our immortalitie: thirdly, that if we be in dede truely partakers of his resurrection, we rise now in this present worlde into a newe kind of life,

1. Pet. 1.

The benefi-
te & vertue
of Christs
resurrection
standeth in
thre pointes
Rom. 4, 6.
2. Cor. 15.

life, whereby we serue God onely, and leade our liues agreeable to his will

M. Let vs go forwarde to the rest.

C. He ascended vp into heauen.

12. Son-
day.

M. went Christ vp into heauen in such sorte y^e he is no longer in y^e earth?

Christ ascended into heauen.

C. Yea, for when he had performed wholly all things that were enioyned him by the commandement of his Father, & had accomplished al that was necessarie for our saluation, it was not nedefull that he shulde remaine any longer in the worlde.

M. what profite haue we by his ascension?

C. we receiue double profite thereby: for since that our Sauour Christ is entered into heauen in our name, euen in like maner as he came downe from thence for our sakes, he hathe thereby made an opē entrie into the same place for vs, giuing with all an assured knowledge, that the gate of heauen is now open to receiue vs, which was before shut through our sinnes. The seconde profite is, that he appeareth in the sight

The profite of Christs ascension standeth in two pointes

of

Rom. 8.
Hebr. 7.
1. Ioh. 2.

of God the Father to make intercession for vs, and to be our aduocate to make answer for vs.

M. But is our Sauour Christ so ascended into heauen, that he is no more here with vs?

Matth. 28.

C. No not so: for he him selfe promiſeth contrarie: that is, y he wil be present with vs vnto the worldes end.

M. Is it ment of his bodilie presence, that he maketh promise so to continue with vs?

Ioh. 14.
Act. 1.

C. No verely: for it is another matter to speake of his body which was taken vp into heauen, & of his power, which is spred abroad throughout y whole worlde.

M. Declare the meaning of this sentence, He sitteth at the right hand of God the Father.

Matth. 28.

C. The vnderstanding of that is, that he hath receiued into his handes the gouernance of heauen and earth, whereby he is King and ruler ouer all,

M. what signifieth this worde, right hand, & the sitting at the right hand?

C. It is a

C. It is a similitude, or a maner of speache borrowed of earthlie Princes, w^{ch} are wonte to place on their right side, suche as they substitute next vnder them, to rule in their name. To sit at the right hand of God.

M. Then thou meanest nothing els thereby, but that which saint Paul speaketh, that he was appointed head of the Church, set in autoritie aboue all powers, and that he hath receiued a name or dignitie passing all other. Ephes. 1.
Phil. 2.

C. Euen so it is.

M. Go forwarde to the residue.

C. Fro thence he wil come to iudge the day. 13. Son.
quicke and the dead: that is to say, he wil come downe fro heauē, & shewe him selfe visibly once againe in iudgement, as he was sene to ascend. A. 2. 1.
1. Cor. 15.

M. Seing the iudgement of God shall be in the end of the worlde, how may that be which thou saist, Some shalbe aliue, and other some shalbe dead, since, it is a thing appointed vnto all men, to die once? Hebr. 10.
1. Thes. 4.
Act. 17.

M. Saint Paul maketh answer to this question him selfe, saying, that they w^{ch} 1. Cor. 15.
2. Thes. 1.

at that time shal be leste aliue, shal be suddenly-changed, to the end y their corruptible nature being abolished, they may be clothed w incorruption.

M. Thy meaning is then, that this change shalbe vnto the in stead of a death, in somuche as it shal abolish their former nature, and make them rise againe in a new state.

C. Trueth it is.

M. Do we receiue any comfort by this y our Sauour Christ wil come once to iudge the worlde?

Hebr. 9.

C. Yea verely, and that great: for we are taught certeinlie, that his comming at y time shalbe onely for our saluacion.

M. The there is no cause, why we shulde be afraid of the day of iudgement, or that we shuld tremble therefore.

Christ
shall iudge
vs, and an-
swer for vs.

C. No truely: forsomuche as we shal appeare before none other iudge but him, who is our aduocate, & hathe taken vpon him to defend our cause.

14. SON-
day.

M. Let vs now come to the third parte.

C. That concerneth our faith in the holie Ghost.

M. And

M. And to what purpose doth it serue vs?

C. It doeth vs to vnderstand, that euen as God hath redeemed vs, and saved vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption and saluation through his holie Spirit,

M. How so?

C. In like maner as the blood of Christ is the onely purgation of our soules: euen so the holie Ghost must sprinkle our consciences with the same to make them cleane.

M. This nedeth a more euident declaration.

C. It is to say, that the Spirit of God, dwelling in our hearts, doeth make vs feeble the vertue of our Lord Iesus: for it is he that doth open the eyes of our heart to beholde Christes benefites towardes vs: he doeth seale them in our hearts: and this Spi it doeth also regenerate vs, and make vs new creatures, in suche sorte, that by his meanes we receiue all those giftes and

The third
parte of the
Cre le.
Of the ho-
lie G. it &c
his giftes.

1. Pet. 2.
1. Ioh. 3.
Psal. 51.

Rom. 8.

Ephes. 2.

C. i.

benefites, which be offered vnto vs in
Christ our Sauour.

15. Son-
day.

M. what followeth now next?

C. The fourth parte of our belief, whe-
re it is said, I beleue that there is an
holie vniuersal Church.

The four
parte which
is of the
Church.
what the
Church is.

M. what is the Church vniuersal?

C. It is the bodie and felowship of
them that beleue, whome God hath
ordiened and chosen vnto life euer-
lasting.

M. Is it necessarie that we beleue this
article?

C. Yea, vnles we minde to make Chri-
stes death of none effect, and ma-
ke all those things to no purpose,
which we haue rehearsed alreadie:
for al Christs doings proue there is
a Church.

M. This is then thy saying, that all
hitherto hath bene declared, doeth
touche the cause, and ground of our
saluacion, in somuche as God hath
receiued vs into his fauour by the
meane of our Sauour Iesus Christ
and hath stablished this grace in vs

For what
purpose
Christ suffe-
red death.

through

through his holie Spirit : but now the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance thereof.

C. It is euen so.

M. What meanest thou by calling the Church holy?

C. I cal the Church holie in this sense, because that those, whome God hath chosen, he iustificieth and reformeth vnto holines and innocencie of life, to make his glorie to shine in them: & also our Sauour Christ hath sanctified his Church, which he redeemed, to the end it might be glorious and without spot.

Rom. 8.
Ephes. 1.

Ephes. 5.

M. What meaneth this worde, Catholicke, or vniuersal?

C. It serueth to put vs in remembrance, that as there is but one head of the faithful, euen so it behoueth them to be knit together in one bodie, so that there be not diuers Churches, but one Church onely, dispersed throughout the whole worlde.

The meaning of this worde Catholicke,
1. Cor. 12.
Ephes. 4.

The communion of the faithful

M. Declare as touching the communi-

C. ij.

nion of Sainctes.

C. That clause is put to, for a more plaine declaration of the vnitie of the membres of Christs Church. Morco-
uer it doeth vs to vnderstand that all the benifites that Christ hath giuen to his Church, belong to the profite & saluacion of euerie faithful persone, for somuche as they haue all a communitie together.

6. Son- **M.** But is this holines of the Church
lay. now alredy perfect?

C. No verely: for it is in continual bat-
tel, so long as it is in this worlde, and laboreth alway vnder imperfection and infirmities, which shal neuer be cleane taken away, vntil it be altogether coupled to her head Christ, by whome it is perfectly sanctified.

Ep. hof. 5.

M. Is there none other way to knowe this Church, but by faith?

C. Yes verely: there is a Church which may be sene to y^e eye, for somuche as God hath giuen sure tokens, by the which we may knowe the same: but here in this place mencion is made

propre-

propely of that Church which he hath chosen by his secrete election to euerlasting life: the which can not be perfectly discerned by our senses?

M. what is there more?

C. I beleue the remission of our sinnes.

Touch
the forgiv-
nes of sin-
nes.

M. what is the propre signification of this word e Remission?

C. That God doeth freely forgeue all the sinnes of them, which beleue in him, in such sorte, y they shal neuer be called to any account, to receiue any punishment therefore.

M. It is easy then to be gathered of this, that we do not merite by our owne satisfaction, that God shulde pardone our sinnes.

C. Ye say true: for our Sauior Christ hath made satisfaction by susteining the paine due vnto the same: for we of our parte be not able to make any recompense to God, but of his meere liberalitie we obtaine this benifite freely.

M. wherefore doest thou make mention of remission of sinnes, immediately after that thou hast spoken of

C. iij

the Church?

here is no
mission
f sinnes
without the
odie of the
burch,
sai. 46.
zek. 13
iel. 2.
Gen. 8-
Ier. 3.

C. Because that no man can receiue forgiveness of his sinnes, vnles he be ioyned in the fellowship of Gods people, and so continue in the vnitie of Christes bodie euen to the end, like a trewe membre of his Church.

M. By this saying then, without the Church there is nothing but hel, death, and damnacion.

C. That is most certeine: for all suche as do deuide them selues from the bodie of Christ, to breake the vnitie thereof by sectes, are vtterly destitute of all hope to enioye euerlasting life, whiles they kepe them selues so diuided.

17 Son- M. what foloweth more?
day.

C. The rising againe of the bodie, and life euerlasting.

Of our resurrection.

M. whereto serueth this article in our belief?

C. To teache that our felicitie consisteth not in anie thing vpon earth, the which knowledge may serue vs for two necessarie purposes. First, it
ser-

serueth to teache vs to passe through this transitorie worlde, as through a strange countrey, setting not by earthlie things. Secondly, it putteth vs in comfort, that althogh as yet we do not fully enioye the frute of that grace, which our Lord God hath freely giuen vs in Christ, that yet, we ought not to be discouraged, but patiently to waite for him vnto the time that he shal appeare.

M. what shalbe the maner of our resurrection?

C. All they which be dead before that time, shal then take their owne bodies againe vnto them: howbeit they shalbe of a nother sorte: that is, they shal be no more subiect to death or corruption: and yet notwithstanding they shalbe of the self same nature & substance as before: and suche as shal then remaine aliue, God wil raise the vp merueilously, & suddenly change their bodies, in the twinkling of an eye, as we haue said before.

M. Shal not the wicked be aswel par-

talers of this resurreſtiō, as y^e faithfull?

C. Yes verely: but they ſhal be in condiciō ſarre vnlike: for the faithfull ſhal riſe agane to euerlaſting ioye and ſaluacion, and the other to euerlaſting death, and damnacion.

M. wherefore is there mention made of life euerlaſting, and not of hel?

C. Becauſe the Crede is a brief ſumme of our faith, conteining, in as fewe wordes as can be, that that belongeth peculiarly to comfort the conſciences of Gods faithfull: therefore Gods benefites which he freely beſtoweth vpo his people, be rehearſed onely, without any mencion of the wicked, who are cleane ſhut out of his kingdome.

M. Since we haue y^e foundation whereupon our faith is buylded, we may wel gather hereof, what is the right faith.

C. Yea verely: that is to ſay, it is a ſure perſuaſion and a ſtedfaſt knowledge of Gods tender loue towardes vs, according as he hath plainly vttered in his Coſpel, y^e he wil be bothe a Father, and a Saujour vnto vs, through
the

lett. 25.
ph. 5.

18. Son-
day.

what a thiſg
ſueth faith
.

the meanes of Iesus Christ.

M. Doeth faith stand in our power?
ether is it a free gift of God?

C. The Scripture teacheth vs, that it is a
special gift of the holie Ghost, and ve-
ry experience doth also confirme
the same.

M. How so?

C. For the feblenes of our wittes is su-
che, that we can by no meanes attaine
vnto the spiritual wisdom of God,
the which is reuciled vnto vs by faith:
and our hearts are naturally inclined
to a certeine distrust, or at least a vayne
trust. ether in our selues, or in other
creatures: but what time Gods Spirit
hath lightned our heartes, and ma-
de vs able to vnderstand Gods wil,
(the which thing we can not attaine
otherwise) then doeth he arme vs also
with a steadfast confidēce in his good-
nes, Sealing the promises of Saluacion
in our hearts.

The holie
Ghost do-
eth lighten
our mindes.

M. What profite cometh to vs through
this faith, when we haue it?

C. It doeth iustifie vs before God, and

This faith
maketh vs
sure of our
righteous-
nes.

Maketh vs inheritous of euerlasting life.

M. Is not a man then iustified through good workes, if he liue holily, and in the obedience of Gods wil?

C. If anyman were so perfect before God, he might worthely be called righteous, but for so much as we are all wretched sinners in the sight of God, we are driuen to seke elswhere for a worthines to make answer for vs to Gods iudgement.

19. Son-
day.

M. But be all our workes so disproued that they can merite nothing at all for vs before God?

C. First, all suche workes as we do of our selues, by our nature, are vtterly corrupt: whereof it followeth necessarily, that they can not please God, but rather do prouoke his wrath, and he condemneth them euerie one.

All mans
workes be
damnable
vntil they
be regenerat
through
Gods Spi-
rite.

M. This is then thy saying that vnto y tyme that God hath receiued vs to mercie, and regenerate vs by his Spirit, we can do nothing but sinne: euen as an euil tre can bring forth no fruite, but

Matth. 7.

te. but that that is euil.

C. Euen so it is, for althegh our workes make a faire shewe to mans sight, yet they are wicked before God, so long as the heart is nought, vnto the which God chiefly hath respect.

M. Herby then thou doest conclude, that it lieth not in our power to preuent God with our merites, and so to proucke him to loue vs, but muche rather we thereby do stirre him to be more and more angrie against vs.

C. Yea surely: and therefore I say, that without anie consideration of our owne workes, he doeth receiue vs into his fauour, of his bountifull mercie, through the merites of our Sauour Christ, accounting his righteousness to be ours, and for his sake imputeth not our fautes vnto vs. Tit. 3.

M. what meanest thou then, that a man is iustified by faith?

C. For as muche as through beleuing, that is, receiuing with an assurance of the heart, the promises of the Gospel, we entre into possession of

this rightousnes.

M. This is then thy meaning, that as God doeth: offre righteousnes vnto vs by his Gospel, so the onelie way to receiue it, is faith.

C. So I meane.

20. Son-
day.

The good
workes
which pro-
cede onely
of faith.

M. Wel then, after that God hath once receiued vs into his fauour, be not y workes, which we do by the vertue of his Spirit, acceptable vnto him?

C. Yes verely, because he doeth of his free goodnes so accept them, and not because their worthines doeth deserue so to be esteemed.

M. How is it that they be not worthie of them selues to be accepted, since they procede of the holie Ghost?

C. Because there is mixed some filth through the infirmitie of the flesh, whereby they are defiled.

The way to
do good
workes
which
please God.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is assured in his consciēce, that God wil not streitly examine his workes, nor trie them by the sharpe rigour of his iustice

justice: but that he wil hide the vnperfectnes and the vncleane spottes that be in them, with the purenes of our Sauour Christ, and so accounte them as perfect.

M. May we saye then that a Christian is iustified by his workes, after that God hath called him, or that he doeth merite through them Gods fauour to the procurement of life euerlasting?

C. No verely: but rather it is said that Psal. 143. no mā liuing shal be iustified in Gods sight: and therefore we must praye, that he do not entre into iudgement with vs.

M. Thou meanest not hereby that the good dedes of the faithful are vnprofitable.

C. I meane nothing lesse: for God promisseth to reward them largely, bothe in this worlde and in the life to come: and yet this notwithstanding, those rewardes of God be not giuen for our worthy deserts, but onely because it pleaseth God of his goodnes to loue vs freely, and so to couer and

A right
faith is ne-
uer idle
what it is to
beleue in
Christ.

forget our fautes, y he wil neuer call
them any more to remembrance.

M. May we be iust without good wor-
kes?

C. That is not possible, for to beleue in
Christ is as muche to say, as to receiue
Christ in suche sorte, as he doeth giue
him self vnto vs: now this is an eu-
ident thing, that Christ doeth not one-
ly promise to deliuer vs from death, &
to restore vnto vs the fauour of God
his Father through the onelie merites
of his innocencie, but also he pro-
miseth to make vs new creatures by
his holy Spirit, to the end y we shulde
leade an holie conuersacion in all
good workes, so that these must be
ioyned together, except we wolde di-
uide Christ from him selfe.

M. Then I se, that it is so farre from
the office of faith to make men despi-
sers of good dedes, that it is the verie
rote, whence all good workes do spring.

The effect
of the Gos-
pel is faith
and repen-
tance.

C. It is most certeine: and for this cause
the doctrine of the Gospel doeth con-
sist in these two pointes, faith and re-
pentance.

pentance.

M. what maner of thing is Repentance.

C. It is y^e hatred of sinne, & loue of iustice proceeding of y^e feare of God, which bringeth vs to y^e forsakīg of our selues & to the mortifying of our flesh, y^e we may giue our selues to be gouerned by the Spirit, in the seruice of God.

M. This then was the seconde membre in the diuision, which we made at the beginning concerning a Christen mans life.

C. Yea verely: and we haue said also, that the very right and allowable seruice of God doeth consist in obeying his wil.

M. why so?

C. Because he wil not be serued after our fantasie, but after his owne pleasure.

M. what rules hathe he giuen vnto vs, to leade our life by.

C. His Law.

M. what things doeth it conteine?

C. It is diuided into two partes, whereof

21. Son-
day.

what repen-
tance is.

wherein the
right ser-
uing of God
standeth.

The Law
hathe two
partes.

the first doeth containe foure commandements; the seconde containeth six, so that there be ten in the whole. M. who hath made this diuision thereof?

Leu. 19.
Deut. 5.

C. God him self: who also gaue it written in two tables vnto Moses, saying, that the whole was reduced into ten sentences.

Exod. 34.
Deut. 10.

The effect
of the first
table.

M. What is the content of y first table?
C. It containeth the maner of the true worship of God.

The effect
of the se-
conde table.

M. What is contained in y second table?
C. How we ought to behaue our selues to wardes our neighbours, and what dutie we owe vnto them.

22. Son-
day.

The first
commande-
ment.
Exod. 20.
Deut. 5.

M. Renewe the first commandement.
C. Hearken, and take heede Israel. I am y Lord thy God: which haue brought thee out of the land of Egypt, from the house of bondage: thou shalt haue none other gods before my face.

M. Declare the meaning hereof.

C. In the beginning he vsesh, as it were, an introduction to the whole Law. For he doeth challenge here vnto him self
first

first authoritie to commande, naming him self Euerlast ing, and the Creator of the worlde: and againe after, he calleth him self our God, to make vs highly to esteeme his doctrine: for if y^e he be our Sauour, it is good reason that we be also his obedient people.

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?

C. Yes verely, as concerning the bodie: what signifieth the deliuerance out of Egypt. howbeit it belongeth also indifferently vnto vs all, in somuche as he hath deliuered our soules from the spiritual captiuite of sinne, and from the tyrannie of the deuil.

M. why doeth he make mencion of this in the beginning of his Lawe?

C. To put vs in remembrance, how greatly we are bounde to obey his good pleasure, and what vnkindenes it is to do the contrarie.

M. what requireth he in this first commandement?

C. To reserue vnto him onely his whole

D. i.

The summe of the first commandement.

honour, not giuing any parte thereof to anie other.

M. what is his due honour?

The honour
that is due
to God alōe.

C. To worship him, to put our whole trust in him, to call vpon him, and suche other like, which be attributed onely vnto his maiestie.

M. wherefore saith he, before my face?

C. For so muche as he seeth and knoweth all things, and iudgeth the secret theghts of mens hearts, he signifieth vnto vs, that he doeth not require onely that in outwarde profession, but that vnfaignedly from the bottome of our heartes we do take him for our onely God.

23. Son-
day.

The secon-
de comman-
diment tou-
ching ima-
ges and the
worshiping
of them.

M. Rehearse the second commandimēt.

C. Thou shalt make thee no grauen image, nether anie similitude of things, y^e are in heauen aboue, nether that are in the earth beneath, nor that ar in the waters beneath the earth: thou shalt not bowe downe to thē, nether serue thē.

M. Doeth he vtterly forbid the making of anie images?

C. No: but he doeth forbid expressly
ethe

ether to make anie image to represent God, ether to worship him thereby.

M. wherefore are we forbiddin to represent God in anie visible image?

C. Because there is no comparison betuene him that is an euerlasting Spirit, incomprehensible, and a material bodie, mortale, corruptible and visible. Deut. 4.
Iſa. 41.
Act. 17.
Rom. 8.

M. Thy minde is then that he doeth great dishonour to Gods maieltie, that goeth about to represent him in suche sorte.

G. Yea verely.

M. what maner of adoration is here condemned?

C. we are forbidden here to come before anie image to make our prayers, or to bowe our knee before it, or to make anie other signe of reuerence, as thogh God did there shewe him self by them.

Of honour
forbidden ſi
to images.

M. This is not then to be taken, as thogh all keruinge or painting of images were vitterly prohibited, but alonely to make images, ether to

seke or to honor God in them, or to abuse them vnto anie kinde of superstition or idolatrie.

C. It is euen so.

M. For what purpose was this commandement geuen?

C. That as in the first commandement God sheweth him selfe to be him alone, whom we ought to worship and honour, euen so now he sheweth the right kinde of worship to withdrawe vs from all superstitious and carnal imaginations.

24. Son-
day. M. Go forthe.

C. He ioyneth vnto it a threatning, that he is the Eternal, our God, ielous, visiting the iniquitie of y^e fathers in their children, vpon the thirde and fourth generation of suche as do hate him.

M. wherefore doth he make mencion of his might?

C. To signifie that he is of sufficient power to mainteine his honour.

M. what meaneth he by speaking of ielousie?

C. That he can not abide a companion
with

with him: for euen as he hath of his vnspeakeable goodnes freely giuen him self vnto vs, eu n so he wil that we become altogether his: and this is the chastitie of our soules, that they be dedicated vnto him, and kept holy for him: as contrariwise, it is a spiritual whoredome, if they be withdrawen from him to anie kinde of idolatrie, or supersticion.

M. How ought this to be taken, that he punisheth the transgressions of the fathers in their children? Touching
spiritual
whoredom

C. To perce our hearts more depely with the terrour of his wrath, who doeth not onely threaten to punish the offenders, but also their posteritie after them

M. What? is not this contrarie vnto the righteousness of God, to punish the one for the others faute? Soe

C. If we consider the state of man, the question is sone answered: for we are euerie one of vs by nature vnder the curse of God, so that we can not finde faute with God, when he leaucth vs in How God
punisheth
the Father
wickednes
in the child

this state. And as he sheweth his fauour towards his seruantes, when he doeth blesse there posteritie, so doeth he shewe his vengeance towards the wicked, when he suffereth their offspring to continue in their cursed state.

M. what saith he more?

C. To the end he might stirre vs also with tender loue, he saith moreouer, that he sheweth forthe his abundant mercie vnto the thousand discent of suche as loue him and kepe his commandementes.

M. Doeth he meane, that the obedience of a faithful man shal be sufficient to saue his posteritie, although it be wicked?

C. No but that he wil in suche sorte shewe forthe his goodnes towards the faithful, that for the fauour he beareth vnto them, he wil also be known vnto their children, not onely minding to prosper them here in things of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they may become obedient to his wil.

M. But

How God
sheweth
mercie to a
thousand
generations

M. But this semeth not alwayes so.

C. No: for as the Lord doeth reserue this Rom. 6.
libertie to himself alwayes, to shewe
mercie vnto the children of the wic-
ked, so on the other part he hathe not
so bound his grace to the children of
the faithful, but y he may at his plea-
sure reiect whome he wil: yet not-
withstanding he doeth in suche wise
ordre these things, that all men may
easely se, that he hathe not made this
louing promes for noght.

M. wherfore doeth he rehearse here in
the promes to a thousand discentes,
whereas in the threatning he made
mencion but of thre or foure?

C. To signifie, that God is alwayes
more readie to vse gentilnes and fa-
uour, then roughnes or regour, accor-
ding as he saith of him self, that he Exod. 34.
is readie to shewe mercie, and slowe Nomb. 14.
vnto anger. Psalm. 103.

M. Let vs come to the thirde comman 25. Son-
dement. day.

C. Thou shalt not take the Name of The 3. com-
the Lord thy God in vaine. mandement.

C. iij.

fothes.

M. What is the vnderstanding thereof?

C. He doeth not onely forbid to abuse and blaspheme the blessed Name of God by periurie, but forbiddeth as wel all vaine and superfluous othes.

M. May a man then sweare lawfully at any time?

C. Yea verely, when ther is iust occasion, that is to say, to mainteine the trueth, when the time shal require, & likewise to kepe brotherlie charitie among vs.

M. Doeth he disproue no othes, but suche as are made to the hinderance of Gods honour?

C. In one kind of othe he teacheth vs a general rule, that we neuer vse the Name of God, but in feare and humblenes, to glorifie his Name. For euen as it is holie, and of most worthie price, so it behoueth vs to take diligent hede, that we do not in suche sorte name it, that either we may seme to passe lightly of it our selues, or giue to other occasion to haue in it smale reuerence.

with what
reuerence
we shulde
name God.

M. How

M. How shal this be?

C. If we do nether thinke nor speake of God, nor of his workes, but with al reuerence and honour.

M. what foloweth?

C. A threatning, that he wil not holde him innocent, that taketh his Name in vaine.

M. Seing that God pronounceth threateningly in other places in a generalitie, that he wil punish all transgressors, what vehemencie is ther besides in these wordes?

C. He doeth expresly declare hereby, in how great estimacion he hath the honour of his Name, for somuche as he sayeth euidently, that he can not abide, that any man do despise it, to the intent that we might reuerence it the more.

M. Let vs come to the fourth commandement.

C. Remēber to kepe holie the Sabbath day: six dayes shalt thou labour, and do all thy worke: but the seuenrh day is the rest of the Lord thy God: thou

26. Son-
day.

The 4. com-
mandment.

shalt do no worke in it, nether thou, nor thy sonne, nor thy daughter, nether thy seruāt, nor thine handmaide, nor thine oxe: nor asse, nether y stranger that is within thy gates: for in six dayes God maid heauen and earth, & all that is in them, and the seuenth daye he rested: wherefore he hathe blessed the day of reste, & hathe maid it holie to him selfe.

M. Doeth God command to labour six dayes, and rest the seuenth?

C. No, not precisely: but he doeth giue men leaue to trauel six dayes, & maketh a restraint onely of the seuenth, in the which he forbiddeth to labour?

M. Are we then bounde by Gods commandement to refrane one day in the weke from all maner of labour?

C. This commandement hathe a certeine special consideration in it: for as touching the obseruation of bodilie rest, it belongeth to the ceremonial law, which was abolished at the coming of Christ.

M. Saist thou then that this commande-
ment

ment belongeth peculiarly vnto the Jewes and that God did giue it onely for the time of the olde Testament?

C. Yea verely, as touching the ceremonie thereof.

M. why then, is there any other thing contained in it besides the ceremonie?

C. There be thre considerations, why this commandement was giuen.

Three considerations
for the
which the
Sabboth day
was ordeined.

M. wht are they?

C. The first is, that it might be a figure to represent our spiritual rest. The seconde, for a comelie ordre to be vsed in the Church. And thirdly, for the refreshing of seruantes.

M. what is spiritual rest?

C. That we cease to do our owne workes, that the Lorde may bring forth his workes in vs

M. How may we thus rest;

C. By mortifying our flesh and subduing the inordinate affections of our nature, to the end that Gods Spirit may beare rule in vs.

M. Are we bound to this rest but one day in the weke?

THE COMMAND.

40

The spiri-
tual Sab-
bath conti-
nual.

C. Yes, continually : so that when we haue once begonne to entre into it, we must go on forward whilest our life lasteth.

M. why is there but one day appointed to represent vnto vs a thing that dureth our whole life?

C. It is not necessarie that the figure do resemble in all pointes the thing it is ordeined to represent : it is sufficient, if they be like in some pointes.

M. wherefore was the seuenth day appointed rather then any other?

The nom-
bre of seuen

C. The nombre of seuen doeth signifie perfection in the Scripture: wherefore the seuenth day was moſte mete to set out vnto vs a thing that shulde stil continue : moreouer it putteth vs in remembrance : that our spiritual rest is but begonne in this life, nether shal it be perfect vntil we departe this worlde.

27. Son- M. what is ment by that, which our
day. Lord alledgeth here, saying, that it be-
houeth vs to rest, for somuche as he
hathe done the same?

C. when

C. when God had created all his workes in six dayes, he appointed the sequenth to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth forth his owne example vnto vs, because there is nothing so muche to be desired, as to become like vnto him.

M. Must we then daily meditate the workes of God? or is it ynough to haue minde of the one day in the weke?

C. Our duetic is to be exercised dayly therein: but for our weaknes sake there is one certeine day appointed. And this is that politicke ordre, whereof I spake.

we are bound to praise God continually this workes

M. what ordre then is to be obserued that day?

C. That the people come together, and giue diligēt eare to y^e worde of God, vse commune prayers, and make profession of their faith and religion.

As touching politicke ordre for dayes.

M. what meanest thou by saying, that it was partely ordeined for the ease of seruantes?

CT. that they which be vnder the power of

er of others, might be released somewhat of their labours, the which thing also serueth to the furtherance of the commune welth, for so muche as euerie man hath the iust cause to be y readier, willingly to trauel y other six dayes, when they consider, that they may take their rest in the seuenth.

Coloss. 2.

M. Let vs now se how this commandement belongeth vnto vs.

The ceremonial Sabbath is ended.

C. As touching the ceremonie therof, it is abolished: for we haue the accomplishment thereof in Christ.

M. How so?

Rom. 6.

C. For our olde man is now crucified by the vertue of his death: & through his resurrection we are raised againe into a newnes of life.

M. what is there then in this commandement, that concerneth vs?

C. we are bounde to obserue the politicke ordre appointed in the Church, for the hearing of Gods worde, for comming together to make commune prayers, and for the right vse of the Sacraments.

M. And

M. And doeth the figure profit vs no more?

C. Yes verely: for it leadeth vs to the trueth of that thing, whereof y^e Sabbath day is a figure: which is, that we being made the true membres of Christ, ought to cease from our owne workes & commit our selues wholly vnto Gods gouernance.

M. Let vs come now to the seconde table.

28. Sunday.

They. com-
mandement.

C. Honour thy father and thy mother.

M. what doest thou meane by this worde, Honour?

C. That children vse humble obedience towards their father and mother, bearing a reuerent minde towards them, readie to asist & aide them. and willing to do after their commandementes, according to their duetie.

what ho-
nour is due
to our superiours.

M. Proceede.

C. God ioyned also a promes to this commandement, saying, That thy dayes may be prolonged vpon the land, & the Lord thy God hath giuen thee.

M. what is the meaning of this promes?

C. That God wil indue them with long life, which haue their father and mother in due reuerence.

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a special benifite) since this life present is so ful of miserie?

A long life.

C. Thogh our life be neuer so ful of wretchednes, yet it is the blessing of God vnto the faithfull, at the least for this one cause, that it is a token of his Fatherlie fauour, in y he nourisheth them here and preserueth them.

M. May a man gather of the contrarie parte, that he, who leueth not manie yeres, is accursed of God?

C. No, but rather it cometh to passe manie times, that our Lord taketh them sonest of al out of this worlde, whome he loueth moste dearly.

M. In doing thus, it semeth that he kepeth not alwayes promise.

Benefites of
this worlde
are promised
with condi-
tion.

C. what promes soeuer God maketh vs, touching y benefites of this worlde, we oght to take it with this condition, so farforthe as it shal be expedien

dient for the health of our soule: for it were a contrarie ordre, not to haue chief regarde of the soule.

M. And what is to be said of them y^e be disobedient vnto father and mother?

C. God wil not onely punish them with euerlasting paine in the day of iudgement, but he wil execute his vengeance also on their bodies here in this worlde, either by shortning their life, either punishing them by a shameful death, or some other waies.

M. Doeth not God speake expressely of the land of Canaan in this promise?

C. Yes, as touching the children of Israel: but we must now take it in a more general signification, so that in so much as the whole earth is y^e Lords, we ought to acknowledge, that what countrey soeuer we do inhabite, God hath giuen vnto vs the same for a dwelling place.

M. Is there nothing els to be vnderstand in this commandement?

C. Thogh no mention be made in it expressly, but of the father and mother,

E. i.

The punishment of children which disobey their parentes.

Psal. 24.
Psal. 88.
Psal. 115.

yet we must vnderstand in them all magistrates, and superiours: for so much as there is one maner of consideration of them all.

M. what is that?

Rom, 13
29. Son-
day.

C. Because God hath giuen vnto them preeminence: for there is none autoritie of parentes, of princes, or magistrates, or mastres, nether any other office or title of preeminence, but such as God hath ordeined.

M. Rehearse the sixt commandement.

C. Thou shalt not kil.

M. Is there nothing forbidden here but open murther?

C. Yes verely: for considering that it is God who giueth this in commandement, he doeth not onely giue vs a Law to restraine our outwarde dedes, but principally to bridle the affections of our minde.

M. Thy meaning is then, that there is a certeine kinde of murther, lying priuely in the heart, the which is forbidden here of God.

C. It is euen so: for hatred or rancour, &
all de-

all desire to do hurt vnto our neighbour is murther before God.

M. Is it ynough then, if we beare no hatred nor malice to wardes any man?

C. No: for in that that God cōdemneth hatred, it is to be vnderstand also, y^e he requireth of vs to loue all men vnfeignedly, procuring their welth.

The 7. commandmēt.

M. What is the seuenth cōmandement?

C. Thou shalt not commit adulterie.

M. What is the effect of this commandement?

All whoredome is accursed.

C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except we wil prouoke his wrath against vs.

M. Is there none other thing required in this commandement?

C. We must alwayes haue regarde to y^e lawmaker, who considereth not onely the outwarde worke, but rather the affection of the heart.

The minde of the law-maker is to be considered.

M. What is there more required?

C. Forso muche as our bodies, and soules are the temples of the holie Spirit, that we kepe them in all purenes: and

1. Cor. 6.

2. Cor. 6.

therefore we must not onely be chaste
as to aching the carnal act, but also in
heart, wordes and behauour, so that
there must be no parte in vs defiled or
vnchaste

o. Son- M. Go on to the eight commandement.
ay. C. Thou shalt not steale.

the 8. com- M. Doeth this commandement forbid
mandement. onely suche robberies, as be punished
by commune lawes, either doeth it
reache any further?

Of cheft. C. This commandement reacheth vnto
all vnlawful and deceivable occupa-
tions, whereby we plucke vnto vs any
parte of our neighbours substance, whi-
ther it be by violencie, by fraude, or
by any other meanes, that God hathe
not allowed by his worde.

M. Is it ynough if a man refraine from
the dede doing, either is it forbidden
also to desire any suche thing?

Of inwarde
cheft.

C. We must alwayes haue a consideraci-
on, that God was the maker of this
law, who, forsomuche as he is a Spirit,
hathe not onely regarde to robberies
that be committed in dede, but he con-
sidereth

sidereth aswel our secret enterprises-
our deuises, and purposes, and the de-
sires of our mindes, to come by riche
through our neighbours losse.

M. what behoueth it vs then to do?

C. we ar bounde to do our endeouour,
that euery man may haue his due and
right.

The 9. com-
mandment.

M. what is the ninth commandement?

C. Thou shalt not beare false witnes a-
gainst thy neighbour.

M. Doeth God forbid in this comman-
demēt opē periurie before a iudge one
ly? either are we charged to make no
lie to ŷ disprofit of our neighbours?

C. Vnder one kinde he giueth a general A general
doctrine
touching
othes.
doctrine: meaning, that we may not
speake any thing to the reproche of
our neighbour falsly, and that we may
in no wise backebite him or make lies
of him, whereby he might susteine
losse in his goods, or be hindered in
his good name.

M. wherefore doeth he speake expressly
of open periuries?

C. To the intent ŷ we might the more

After cust-
mable scan-
dering and
lying, there
followeth
shortely
open periur-
ie.

earnestly detest this vice of bakebi-
ting, and lying, signifying vnto vs
withall, that whosoever doeth accu-
stome him self to speake sclanderous-
ly of his neighbour, or to make any
lye to his hinderance priuely, he wil
not be ashamed shortly after, to for-
swear him selfe openly.

M. Be sclanderous and lying wordes
forbidden here alone? ether be we al-
so restrained from all euil thinking?

That which
is ill to be
done before
man, is ill to
be thought
before God.

C. Aswel the one as the other, by the
reason which we haue already alled-
ged: for that that is euil in the doing
before men, is as euil to be willed or
thought before God.

M. Declare this in fewe wordes.

C. we are taught by this commande-
ment, not to iudge euil, or to speake
any wordes that sound to the repro-
che of others, but rather to haue a
good opinion of our neighbours, and
to mainteine their good fame, so far-
re forth as the trueth wil beare vs.

31. Son-
day.

The 10. co-
mandement

M. Let vs come now to the laste com-
mandement.

C. Thou

C. Thou shalt not couet thy neighbours house: nether shalt y^e couet thy neighbours wife, nor his mā seruant nor his maide, nor his oxen nor his asse, nether any thing that is thy neighbours.

M. Seing the whole Law is spiritual (as thou hast said) & forsomuche as euerie one of the other commandements were ordeined, as wel to correct y^e rebellious affections of the heart, as to gouerne y^e outwarde doings: it appeareth y^e this cōmandemēt is superfluous

C. In the other commandementes God wolde suppress our wil & affections, but here in this he vtterly inhibitet all euil thoughts, light mocions, suddē affections, yea, thogh we neuer fully purpose them, nether consent willingly to do them.

M. Saist thou then, that the least mocion or tentacion that can entre into y^e thought of a faithful mā, is sinne, thogh he strīue against it, and wil not by any meanes consent vnto it?

C. It is certeine, that all euil thoughts and mocions do procede out of our

every euil
motion is
sinne.

corrupt nature: whereof I conclude
that the lustes which do kindle or stir
re vp mans heart to do amisse, thogh
he neuer consent to do the thing, be
neuertheles directly against this com-
mandement.

M. This is then briefly thy saying, that
as euil lustes, whereunto men consent
and subiect them selues, are reprobued
as sinne in the former commandemen-
tes: euen so by this commandement
God requireth of vs suche perfection,
that there may not so muche as one
euil motion once entre into our he-
arts, the which might prouoke vs to
do amisse.

C. Euen so I meane.

M. May we not now make abrief some
of the whole Law?

the effect
the who-
Law,
ath 22.

C. Very easely: for the whole Law is
comprehended in these two pointes: y
one is, That we loue God with all our
heart, with all our soule, and with our
whole minde: the other is, that we lo-
ue our neighbour as our selfe.

M. what is concluded in y loue of God?

C. To

C. To loue him as our God: that we acknowledge and take him for our soveraine Lord, Master, Sauour and Father: so that hereby our duction is to loue him, to feare him, to honour him, to put our whole trust in him, and to obey him.

M. What doest thou meane by these wordes, with all our heart, all our soule, and our whole minde?

To loue God
with all our
heart.

C. It is, that we loue God with suche a zeale and feruent affection, that there may be in vs no desire, no wil, no thought, no indeuour contrarie vnto his loue.

M. What is the meaning of the seconde point? ^{32. Son-}
day.

D. As we be naturally inclined to loue our selues, and as this affection doeth passe all y rest: euen so our loue towards our neighbours ought in suche sorte to beare rule in our hearts, that it shulde guide vs altogether, & shulde be a line and rule, thereby to order all our thoughts and dedes.

M. And whome meanest thou, when

thou sayst our neighbours?

C. I do not onely signifie our kinred, friendes and suche other as be of our familiar acquaintance: but suche also as be strangers vnto vs, & more then that, our verie enemies.

M. How ar we bounde to them?

C. There is a bonde, whereby God hath tied all men together, which is holy and can not be broken by any mans malice.

M. Then thou wilt say, if any man hate vs, that cometh of him selfe: & yet by y very order which God him self hath appointed, he seareth not to continue til our neighbour, and we are bounde euen so to take him.

C. So I meane.

M. Seing the Law requireth suche a perfect seruing of God, is not euerie Christen man bounde to frame his life after the same?

C. Yes truely: but we haue in vs so muche weaknes, that there is no man which fully doeth performe all that the Law requireth

No man cā
fulfill the
Law.

M. why

M. why? doeth God therefore require of vs suche an exquisite perfection, as we be not able to reache vnto?

C. God requireth nothing of vs, but y^e which we are bounde to do. But if we giue diligence to frame our liues to this rule set forth in the Law, then albeit we be farre from attaining vnto the perfection thereof, yet the Lord wil not lay to our charge our default.

M. Speakest thou generally of all men, or of the faithful onely?

C. No man is able to begin to do the least point that the Law requireth, vntil he be regenerate through the Spirit of God. Moreouer, if it were possible to finde out any man, who were able to performe some parte of that: that the Law demandeth, it shulde not be ynough to discharge him before God: for the Lord pronoun- Deut. 27.
ceth, y^e whescuer doeth not through Gala. 3.
ly accomplish euerie point contained 33. Son-
in the Law, is accursed. day.

M. Hercof we must nedes gather, that

To what vse
the Law serueth
touching the
unfaithful.
2. Cor. 3.

the Law hath two distinct offices, according as there be two sortes of mé.
C. What els? for as touching them that beleue not, it serueth to none other purpose, but to reprove them, & to take from them all maner occasion to excuse them selues before God: & this is y, which S. Paul speaketh, naming it the instrument of death and damnation. But as touching the faithful, it serueth to another vse.

M. To what?

To what
vse the Law
serueth, as
touching
the faithful

C. First, the Law maketh it known vnto them, that they can not be iustified by their workes: and so by humbling them, it doeth stirre them to search their saluacion in Christ. Secondly where as it requireth more then is possible for any man to do, it warneth them to pray vnto God, that he wold giue them strength, and also doeth put them daily in remembrance of their fautes, to beate downe their pride. Thirdly, it serueth them in stead of a bridle, to holde them fast in the feare of God.

M, Then

M. Then albeit for the time of this transitorie life, we neuer accomplish the Law: yet it is not to be thought a vaine thing, that it requireth of vs such a perfection: for thereby it setteth vp a marke vnto vs, to the end y^e we euerie one, according to the grace wherewith God hath indued vs, might continually with so much more seruent affection walke towards it, and studie dayly more & more to come vnto it.

C. So it is meant.

M. Haue we not a perfect rule of all righteousnes set out in the Law?

C. Yes, so perfect, that God deman-
deth none other thing of vs, then to
follow it: and contrarie wise, God dis-
alloweth and refuseth whatsoeuer man
taketh in hand to do besides: for obe-
dience is the onelie sacrifice, which
he requireth.

Obedience
to the Law
is Gods on-
lie seruice
and the sa-
crifice that
he requireth
of vs.
1 Sam 15.
Ierem. 17.

Q. To what purpose then doeth al tho-
se monitions, declarations, exhorta-
tions, and commandementes serue, &
the Prophetes make and the Apostles?

Then

C. They are nothing els, but expofitions of the Law, which lead vs to the obedience of the Law, rather then drawe vs from it.

M. Yet it femeth that the Law doeth not fet out euerie mans particular vocation.

C. where as the Law of God prescribeth y we ought to render vnto euerie man that, that is his due, we may right wel gather thereof, what euerie mans duetie is in his state and calling: further (as we haue already said) the residue of the Scripture maketh a more particulare and plaine declaration of the same: for y selfe same things, which God hathe in fewe wordes comprehended in these tables of his commandemēts: other partes of the Scripture do intreat here and there more at large.

34. Son-day.

The third point touching the true honour of God, is calling on him in our need.

M. Seing we haue now spoken sufficiently of the right seruing of God) y is to say, of obediēce to his wil) which is the second parte of the honour due vnto him, let vs treat now also the thirde

thirde point.

C. We haue said here before, that the thirde maner of honour which he demandeth of vs, is to cal vpon him, and to seke for helpe at his hand in all our nedes.

M. Doeſt thou meane, that we must call vpon him alone?

C. Yea: for he chalengeth this, as a peculiar honour due vnto his diuine maiestie.

M. Since it is so, after what sort is it lawfull for vs to require succor at mans hand?

C. There is great difference betwene those two things: for we call vpon the name of God, to protest that we loke for no helpe, but at his hand, hauiug our whole affiance in him, and in none els: yet in the meane time we seke the helpe of man, so far forth as God giueth vs leaue, and as he hathe lent them meanes to succour vs.

M. Then to demande succour of men is nothing at all contrarie to this, that

we are bounde to make our prayer only vnto God for helpe, for so muche as we put not our trust in them, nether seke their succour, but so farre forthe, as God hath ordeined them ministers, & bestowers of his goods to our necessitie and comfort.

C. Ye say wel: and in very dede, whatsoever benefite we receiue at any mans hand, we are bound so to take it, as if God him selfe did deliuer it vnto vs: for the trueth is, that it is he, who sendeth vs all those things by their hands.

M. Is it not then our duetie to giue thanks vnto men for their benefites, seing the law of nature so teacheth?

C. Yes, and it wer for no more, but for that it hath pleased God to cal them to suche honour, as to be the dealers, and distributors of his benefites: for God in so doing, doeth bind vs vnto them, and wil that we take the same thankfully at their hands.

M. It appeareth by this, that we may not call vpon Angels or Saintes departed

parted, for helpe.

C. It is certiene: for touching Saintes departed, God hathe not appointed vnto them any suche office, as to help vs. And as concerning his Angels, although he doeth vse them as ministers to serue for our health, yet is it not his wil that we shulde call vpon them for helpe, ether haue our refuge vnto them in tyme of nede.

Nether Angels nor Saintes departed are to be called vpon for any helpe.

M. Then whatsoeuer is not aggreable to the ordre which God hathe set forth vnto vs, is repugnant vnto his wil.

C. I meane no lesse: for if so be we be not content with that ordre which God hathe by his worde set forth vnto vs, it is a moste certeine token of infidelitie. Moreouer, if in stead of seeking vpon God alone for helpe in all our nedes, we shal haue recourse vnto Angels, or any other creatures, putting any parte of our confidence in them, we commit therein damnable idolatrie, by attributing vnto them that thing which ought to be peculi-

An euident token of infidelitie.

F. j.

arly referued vnto God.

35. Son-
day.
Of prayer.

M. Let vs come now to the right maner of prayer vnto God. Is it ynough to pray with the tongue, ether is a seruēt minde, and earnest affection of the heart also required?

we must
pray with
an heartie
affection.

C. The tongue is not alway necessarie in praying: but the vnderstanding and earnest affection are alwayes necessari-ly required.

M. How proue you that?

Psal. 145.
Psal. 29.

C. Forſomuche as God is a Spirit, he requireth alwayes the heart: and as at all other tymes, ſo ſpecially in tyme of prayer, whē we ſhewe our ſelues in his preſence, and entre into communica-tion with him: and thereupon he maketh a reſtraint of his promiſe, ſaying, that he wil be at hande to heare onely all them which call vpō him in trueth: cōtrary wiſe he pronounceth all them accuſed, which pray hypocritically, or without an earnest affection.

They are
curſed of
God that
pray with-
out heartie
affection.

M. Then all ſuche prayers as be made onely with the mouth, be vnprofitable and to no uſe.

C. They

C. They be not onely vnprofitable, but prouoke God to displeasure.

M. what maner of affection is required to make the prayer acceptable?

C. we must first of all haue suche a feeling of our pouertie and wretchednes, that we may perceiue an earnest vexation and grief of minde, through the lothsomnes of sinne: we must also haue a feruent desire to obtaine grace at Gods hand, which desire must kindle our hearts, and ingender in vs a feruent prayer.

To pray for things where we feele not the necessitie thereof, is bothe vnprofitable, and also offendeth God

M. Do these things procede of our nature? ether are they given vnto vs by the special goodnes of God?

C. God must worke herein: for we are of our selues dul, and without all lust to prayer: but the Spirit of God doeth stirre vp in our hearts suche sighs, as no tongue is able to expresse, and indueth our mindes with suche a zeale, & feruent affection, as God requireth in prayer.

Rom. 8.
Gal. 4.

M. Doeth this doctrine teache vs, that we ought not to dispose, and stirre vp

our selues to prayer?

C. Nothing lesse: but rather contrary-wise, so oft as we do feale our selues colde, and not disposed to prayer, we ought to make our supplication vnto the Lord, that it wolde please him to inflame vs with his Spirit, whereby we may be framed to prayer, with suche affection of minde as we ought to do.

M. As touching the vse of the tongue, thou doest not count it vtterly vnprofitable in making of prayers.

C. No: for the wordes, which the tongue vttereth, do many tymes helpe, stirre vp and confirme the minde, so that it is not so easely drawen from God. Moreouer forsomuche as the tongue is created of God for his glorie, aboue all other membres of the bodie: it is reason, that the tongue be employed by all meanes to that vse: finally the very feruent affection of y heart doeth many times through a vehement mocion, enforce the tongue to speake, though a man did not purpose

Gods spirit
is our onely
scolemafter
to teache vs
to pray.

The tongue
serueth to a
good vse in
the making
of our pray
ers.

purpose so to do

M. Since it is as thou saist, to what purpose is it to praye in a language that a man doeth not vnderstand?

C. It is a very mocking of God, and a superstitious hypocrisie.

M. when we make our prayers vnto God, do we it at all aduentures, without sure knowledge whether we shall obtaine any profite or not? ether ought we to be surely perswaded that our prayers will be heard?

C. we must haue this euermore as a sure ground in all our prayers, that they shalbe accepted of God, and that we shal obtaine our request, so farforthe as it shalbe expedient and necessary for vs: whereupō sainct Paul saith, that the right inuocation and praying vnto God, procedeth of faith. For if we haue not a sure trust in the mercie of God, it is vnpossible to make our prayer vnto him a right.

M. what sayest thou then of them which be in doubt, whether God will heare them or no?

To pray in a strange language is a mocking of God.

1. Cor. 14.

36. Sunday.

Prayer must procede of a sure confidence in Gods promise.

Rom. 10.

who soeuer doubteth whether God heareth his prayer, obtaineth nothing.

Matth. 12.

Mark. 11.

Three things
make vs bold
to ask of
God.

1. His pro-
mes.

Psal. 50. 91.
105.

Isa 30. 65.

Iere. 29.

Joel. 2.

Matth. 6.

C. Their prayers are vtterly voyd, seing God hath made no promise to any suche prayers: for he saith, whatsoeuer we shal aske, if we beleue, he wil grant it vnto vs.

M. It remaineth to knowe, by what meanes, and in whose name we may come by this sure confidence to present our selues before God, considering that we are vile sinners, and farre vnworthie so to do.

C. First of all, we haue promises of God whereupon we must stay our mindes, without hauing any regarde of our owne worthynes. Secondly (if we be the children of God) he doeth encourage vs, & push vs forward with his holy Spirit, to come to him familiarly as to our Father: and that we shulde not be afraid to come before his glorious maiestie (althogh we be but as pore wormes of the earth, and moste wretched sinners) he hath giuen vnto vs our Lord Iesus to be our Mediator, to the intent that we by y meane of his merites, hauing recourse vnto God,

2. His spirit

Rom. 8.

The media-
cion of
Christ his
owne sonne

1. Tim. 2.

Heb. 4.

1. Ioh. 2.

God, might haue an assured trust to finde grace.

M. Doeſt thou meane it thus, that we may not call vpon God by prayer, vnles it be done in the name of our Sauiour Chriſt?

C. Yea: for we haue an expreſſe commandement ſo to do: and in ſo doing we haue a ſure promiſe, that through his interceſſion all our requests ſhall be granted vnto vs.

we may not pray, but in the name of our Sauiour Chriſt.

Ioh. 14.

1. Ioh. 2.

Ephes. 3.

Heb. 4.

M. It is not then a fooliſh preſumpcion, to preſent our ſelues boldly before God, ſince we haue Chriſt for our Advocate, and ſet him before vs, to the end that God may for his ſake accept bothe vs and our prayers.

Rom. 8.

C. No verely: for we make our prayers, as it were, by his owne mouth, forſomuche as he him ſelf openeth the way for vs: and maketh our prayers to be heard: yea, and intreateth alſo continually for vs.

M. Let vs treat now of the ſubſtance of our prayers. Is it laſwul for vs to pray for all things that we fantaſie, ether

37. Son-day.

F. iiij,

is there a certeine rule to praye?

We may not
frame our
prayers ac-
cording to
our owne
fantasie, but
as Gods
worde tea-
cheth vs, &
his holy
Spirit direc-
teth vs.
Matt 6.

C. If we shulde folow our owne fantasie in making our prayers, they shulde be very il framed. For we are so blinde, that we are not able to iudge what is mete to be prayed for: moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them.

M. What is then to be done?

C. We must learne of God what is mete to be prayed for, seing he alone knoweth what is necessarie for vs: and that he leadeth vs, as it were, by the hand, so that we our owne selues do nothing but folowe.

M. What instruction hathe he giuen vs for prayer?

C. He hath taught vs sufficiently, how, and wherefore to pray, throughout the whole Scripture, but to the intent to bring vs to one certeine and sure marke: he hathe set forthe vnto vs one maner of prayer, wherein he hath briefly comprehended all suche pointes as be mete or lawfull for vs to demande.

M. Re-

M. R. rehearse that forme of prayer.

C. It is the very same that our Lord Iesus taught his disciples to praye. For when they asked of him how they shulde pray, he answered that they shulde say on this wise.

Matt. 6.
Luk. 11.

Our Father which artt in heauen, hallowed be thy Name: Thy kingdome come: Thy wil be done euen in earth as it is in heauen: Giue vs this day our daylie breade: And forgiue vs our dettes, euen as we forgiue our detters: And lead vs not into tentacion, but deliuer vs from euil. For thyne is the kingdome, and the power, & the glorie for euer, So be it.

The faithful prayer which our Lord himself taught vs.

"our, sinnes

M. For the more easie vnderstanding hereof, tel me how many articles be contained herein.

C. Six: whereof the thre first do concerne the glorie of God, without any consideration of our selues: the other thre touche vs properly, & concerne our wealth and profit.

The diuision of the Lords prayer.

M. why then, ought we to desire any thing of God. that bringeth no maner

of commoditie vnto our selues?

C. This is true, that God of his infinite goodnes, doeth dispose and ordre all things in suche sorte, that nothing can turne to y^e glorie of his Name, which is not also profitable vnto vs: so that when his Name is sanctified & honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof: yet notwithstanding our duerie is at suche time as we aske these things, to haue onely regarde to his honour, without any consideratiō to our selues, or to our owne commoditie and profite.

M. By thy saying then, though these thre first petitions are greatly profitable to vs, yet we may not make them for any other purpose, but onely to desire to haue God honored.

C. It is euen so: and likewise, albeit the thre last requestes be ordeined to pray for things expedient and necessarie for vs, yet euen in thē also we ought most earnestly to seke Gods honour, so that
it must

it must be the cheif ende and marke whereunto all our wishings and desires be directed.

M. Let vs come now to the exposition 38. Son- of it :and before that we proccede any day. further, wherefore is God named here our Father, rather then by some other Name?

M. Since in tyme of prayer specially we ought to haue a stedfast assurance of Gods fauour in our consciēces, it pleaseth God to be called of vs by a name which soundeth nothing but all swet-
In what sense we call God Father
 nes, bountie and mercifulnes, thereby to driue away all doubtfulnes, and feare, and to make vs conceiue a bolde courage to come familiarly into his presence.

M. May we then come boldly and familiarly vnto God, euen as a childe may vnto his father?

C. Yea, and with a great deale more assured confidence to obtaine whatsoever we shal desire: for if we being euil, cā not chose but giue vnto our children breade and meate when they
Mat. 7.

aske it, how muchel es can our heauenlie Father refuse to giue vs suche things as we haue need of, since he is not onely good, but the very fouereigne goodnes it selfe.

M. May we not proue sufficiently by this that God is named our Father, the same thing which we affirmed, touching Christ, that our prayer ought to be grounded vpon sure trust in his merites and intercession?

C. Yes certainly: for God doeth acknowledge vs none otherwise to be his children, but onely in so much as we be the membres of his Sonne Christ.

M. wherefore doest thou not rather call God thy Father, then our Father, as it were in commune?

why we call
him our fa-
ther.

C. Euerie faithfull man may right well call God his Father particularly: but in this forme of prayer our Sauour Christ doeth teache vs to pray in commune, that we might remembre thereby, the duetie and charitie which we owe to our neighbours in our prayers, & to admonish vs, not to care onely for

ly for our selues.

M. What meaneth this clause, which art in heauen?

C. It is as muche to say, as to name him high, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, and to withdrawe our imagination frō thinking any thing of him worldelie or earthlie, and that we shulde not measure him by our fleshlie iudgement, and so make him subiect to our wil or appetite, but rather that we might with all hūblenes of minde honor his excellent maiestie, and also that we might haue occasion to put so muche the more our trust assuredly in him, considering that he is Lord and Master of all.

M. Make an exposition of the first petition.

C. The Name of God is his honour and renoume, whereby he is sanctified and praysed among men: therefore we desire that his glorie may be aduanced

39. Son-
day.

The first pe-
tition.

about all things and euery where.

M. Doeſt thou meane that this his glorie may ether increaſe or diminish?

In what
ſenſe we
wiſh the ſet-
ting forth
of Gods
glorie.

C. No verely, in it ſelfe: but the meaning hereof is, that it may be knowne as it ought to be, and that all the workes which God doeth, may appeare vnto men to be glorious euen as they be in very dede, ſo that he might by all meanes be magnified.

M. what doeſt thou meane in the ſeconde request, by the kingdome of God?

The ſecond
petition
wherein the
kingdome
of God con-
ſiſteth.

C. This kingdome conſiſteth principally in two pointes: that is to ſay: firſt in that he gouerneth his elect through his holie Spirit: and againe in that he deſtroyeth the wicked, which wil not become ſubiectes to his kingdome, to the end that it may euidently appeare, that there is no power able to withſtand his power.

The king-
dome of
Chriſt.

M. what vnderſtandeſt thou in praying that this kingdome may come?

C. That it wolde pleaſe God from day to day to increaſe the nombre of his faith-

faithful flocke, that he wolde continually more & more bestowe the giftes of his holie Spirit among them, vntil the tyme come, when they shalbe fully replenished: that he wolde also cause the light of his trueth more and more to shine, and that he wolde in suche wise make his iustice to be known, that the deuil and his kingdome of darkenes may come to vtter confusiō, and that all wickednes may be cleane abolished and rooted out.

M. Is not this request performed dayly?

C. It is partely fulfilled: yet we desire that it may be continually increased, and aduanced, vnto suche tyme as it shal come to full perfectiō: which thig shalbe at the day of iudgement, what time God alone shal be magnified, and all creatures shalbe abased & subiect vnto his maiestie, and so he shal be all in all things.

M. In what sense prayest thou y Gods wil may be done?

C. That all creatures may be subiect to him and obey him, in suche sorte,

The perfect
state of
Christs
kingdome.

1. Cor. 15.
40. Son-
day.

The thirde
request tou-
ching the
accomplish-
ment of
Gods will.

that whatsoeuer is done, may be pleasant to him.

M. Doeſt thou meane the, that nothing may be done contrary vnto his wil?

C. Our request is not onely that he wolde bring all things to paſſe as he hath appointed by his vnſearchable counſel, but that he wolde beate downe all rebellion, ſo that all wils may obey his wil onely.

M. In ſo doing, do we not vtterly reſuſe our owne wils?

C. Yes vtterly: and we pray not onely that he wolde bring to nought ſuche deſires as be againſt his wil, but that he wolde alſo creat in vs new mindes and new hearts, that our owne wil being ſet aparte, his Spirit may worke ſuche a wil in vs, as may be in all pointes agreeable vnto him.

M. Wherefore putteſt thou vnto it, In earth, as it is in heauen?

C. Becauſe the Angels which be his heauenlie creatures, ſtudie nothing, but to pleaſe him, without any motion to the contrarie, we deſire that the like
may

Regeneratio

How Gods
wil is done
in heauen.

may be done in the earth, & that all men may be framed vnto a like willing obedience.

M. Come now to the second parte: what dost thou meane by the daylie bread, which thou askest? 41 Son day.

C. That worde conteineth all thinges whereof we haue nede in this present life, not onely as touching meat, drinke & clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby we may haue the fruicion of his benefites in quietnes.

The fourth
petition,
what is me
by our day
ly breade.

M. why beggest thou of God thy daylie nourishment, since he hath giuen a charge vnto all men to get their liuing with the labour of their hands?

C. Albeit we are commanded to labour for our liuing, yet all our labour, diligence & prouision, that we can make, is not able to procure vs a liung, but the onely blessing of God vpon our hands & trauel, which prospereth the things we go about in his Name. Moreover this is to be considered, that it

God must
blesse our
laboures.

G.j.

Deut. 2.

is not meate or drinke that nourisheth vs, (notwithstanding we be commanded to make prouision for those things) but the power of God mainteineth our lyfe, and we vse them onely as instrumentes.

M. why callest thou it, our bread, since we desire that it may be giuen vs?

C. That commeth of the onely bountifulnes of God, whose pleasure it was to name it ours, albeit it is nothing at all due vnto vs: and againe by this worde we are put in remembrance not to desire another mans bread, but that onely which we shal come by, by honest and lawfull meanes, agreeable to Gods ordinance.

*wherefore
we call it
daily bread.*

M. why saist thou, this day and daylie?

C. These two wordes do teache vs to be contented, & not to wish more thē is sufficient for our necessitie.

M. Seing this is a cōmune prayer belonging indifferently vnto all men, how is it that the riche (who haue prouided aboundance of goods for a long time) may make this petition for one day?

C. All

C. All men both riche and poore must vnderstand, that what goodes soeuer they haue, they can nothing profite them, but so farre forth as it pleaseth God to giue them the vse thereof, so that whē we haue plentie, yet we haue nothing, vnles he of his goodnes giue vs also the fruition & vse of the same.

M. what is cōteined in the first request?

C. That it wolde please God to forgiue vs our dettes.

M. Is there any man liuing so iuste, that nedeth not to make this request?

C. No surely: for our Lord Iesus prescribed this forme of prayer to his Apostles for the behose of his whole Church: so then whosoer wolde exempt him self from this, refuseth to be of the companie of Christs flocke: & in very dede the Scripture doth plainly testifie, y the moſte perfect mā that is, if he wolde alledge one point to iustifie him self thereby before God, shulde be foude fautie in a thousand: it is mete therefore that euery man haue a recourse cōtinually vnto Gods mercy

G. ij.

42. Son-
day.

The 5. peti-
tion.

There is none so ho-
ly that hath
not nede to
aske God
forgiuenes
of his finnes
or dettes.

Ioh. 9.

M. After what sorte thinkest thou that our sinnes be pardoned vs?

Here, by
dettes are
meant sinnes.

C. Euē as the very wordes of Christ do founde: for as muche as our sinnes be as dettes, whereby we are holden fast bounde vnder y^e danger of euerlasting damnacion, we make supplication vnto God, that he wolde of his mere goodnes pardone them.

In what for
te our sinnes
are forgiven

M. Thou meanest then, that we obtaine forgiveness of our sinnes by y^e free mercie of God onelie.

C. Yea: for we can by no meanes make amendes for the lest faute that we haue committed, if God did not vse his bountifull liberalitie towards vs, by forgiuing them freely euerie one.

M. what profite commeth to vs by that, that we are pardoned of our sinnes?

The frute
of remission
of sinnes.

C. By this meanes, we are as acceptable vnto God, as if we were iust and innocent, and also our cōsciences be surely perswaded of his Fatherly loue towards vs, whereby we attaine to euerlasting lyfe and felicitie.

M. when thou makest thy prayer, that
he

he wolde pardone vs our dettes euen as we pardone our detters, dost thou meane hereby that we deserue to haue our sinnes forgiuen in that, that we forgiue other men their fautes?

C. No verely: for by y meanes we shulde not haue pardone of our sinnes freely, nether shulde the remission of them be sufficiently grounded vpon the satisfaction, which was made in y death of Christ, as it oght to be: but in that that we forget the wronges done vnto vs, we followe his example in gentlenes and mekenes. And now to declare that we are his children, he hath giuen vs this as a badge to be knowne by, and to certifie our selues that we are so. On the other parte also he doth vs to wit, that we may loke for nothing of him, but extremitie and rigour, if we be not readie to pardone and shewe fauoure vnto them which be in faute towards vs.

Our sinnes
be pardoned
freely.

M. Thou meanest then, that God here refuseth to take them for his children, which can not forget wrongs commit-

whome god
refuseth to
count as his
children.

G. iij.

ted against them: and that they shulde not thinke them selues to be partakers of the heavenly forgiuenes.

C. Yea verely: and also to the end that all mē might haue knowledge, that the selfe same measure, which they meate vnto other, shal be payed vnto them againe.

43. Son-
day.

The 6 peti-
tion.

M. what is the next petition?

C. Lead vs not into tentacion, but deli-
uer vs from euil.

M. Makest thou but one request of this?

C. No : for the seconde parte doth ex-
pounde the first.

M. what is the substance of this peticiō?

C. We desire that God do not suffer
vs to fall to wickednes, nether permit
vs to be ouercome of the deuil, nor to
be led with the noughtie lustes of our
flesh which continually warre against
vs: but y he wolde giue vnto vs pow-
er to withstand them, holding vs vp
with his hand, and keping vs alwayes
in his fauegarde, to be our protectour
and guide.

M. By what meanes is this brought to
pass?

Rom. 7.

Gala. 5.

1. Cor. 10.

pasſe?

C. what tyme God doth guide vs by his holy Sprite, thereby cauſing vs to loue goodnes, and to hate euil, to ſeke after righteousnes, and to flee from ſinne: for by his holy Sprite we ouercome the deuil, ſinne and the fleſh.

M. Hath euerie man nede thus to be guided?

C. Yea euerie man: for the deuil watcheth continually for vs, euen as a roaring lion, readie to deuoure vs: and we on the other parte be ſo feble and fraile, that he wolde out of hand ouercome vs, if God did not both ſtrengthen vs, and giue vs the victorie.

M. what ſignifieth this worde, tentatiō?

C. The wilie guiles and ſubtil aſſautes of the deuil, wherewith he aſſaulteth vs: for ſo muche as we are naturally apt to be deceiued, yea, readie to deceiue our ſelues: and our will is wholly bent to do euil, and no whit to do good.

M. But wherefore requireſt thou of God, that he do not lead vs into tētatiō, ſince thou art an office belonging peculiarly

G. iiij.

what is temptation.

Gen. 3. 7.

to the deuil?

C. God of his infinite mercie doth preferue his faithfull, not suffering the deuil to lead them out of the way, nether permitting that sinne haue the vpper hand of them: so lykewise he doth not onely giue vp, caste of, and withdrawe his grace from suche as he will punish, but also he deliuereth them to the deuil, committing them vnto his tyrannie: he striketh them with blindness, & giueth them vp into reprobate mindes, y they become vtterly sclaues vnto sinne, & subiect to all tentations.

M. what meaneth the clause which followeth. For vnto thee belógeth y kingdome & the power & y glorie for euer

C. It putteth vs againe in remembrance, that our prayers be grounded vpon God, & vpon his almightie power & goodnes, and not in any thing that is in vs, since we of our selues be vnworthy once to open our mouthes to call vpon him: againe we are taught hereby to conclude all our prayers in the praising of his power and goodnes.

M. Is

M. Is it not lawfull for vs to aske any other petition or thing, then is here rehearsed? 44. Sunday.

C. Albeit we are not forbidden to vse other wordes, & to frame them also after another sorte, yet there cā no prayer be acceptable vnto God, vnles it be in effect & sense framed after this, which is vnto vs, as it were, a perfect rule whereby to pray as we ought to do

M. It semeth now conuenient tyme to come to the fourth point, touching the honour due vnto God.

C. we haue said already, y it consisteth in acknowledging with the heart, and in confessing with y mouth, that God is the autor of all goodnes, that there by we may honour him.

The fourth
kynde of ho-
nour due to
God.

M. Hathe God set foorth no rule to teache vs how we shulde do this?

C. All the examples in the Scripture, of praising & thankesgiuing, ought to be as rules vnto vs.

M. Is there nothing conteined in the Lords prayer touching this matter?

C. Yes: for in that we pray that his Na-

me may be glorified, we desire also y^t all his workes may be sene (according as they be in dede) excellent & praise worthy: in suche sorte, that if he punish vs, we may thereby praise the vprightnes of his iudgement: if he pardon our fautes, we may thereby haue occasion to magnifie his mercie: whē he performeth his promise, we may acknowledge him to be the infallible trueth: briefly we require y^t there be nothing at all done wherein y^e brightnes of his glorie be not shewed forth vnto vs: and this is to giue vnto him the laude and praise of all goodnes.

M. what conclusion may we gather of all that we haue hitherto spoken?

C. we may wel conclude of this, the saying of Christ, that this is lyfe ouerlasting, to knowe the very liuing God and him whome he hath sent, our Sauour Christ: to knowe him, I say, to the end to rendre due honour vnto him, that thereby he may become vnto vs, not onely a Lord and Master, but also a Father and Sauour: where-
by

Ioh. 17.

what euer-
lasting life is
Matt. 4.

by also we on the other parte may be his seruantes, his children and a people wholly consecrated to his glorie.

45. Son-

M. What is the meanes to come by a state so excellent?

C. He hath for the same purpose left with vs his holy worde, which is vnto vs, as it were, an entrie into the kingdome of heauen.

Everlasting
lyfe is offered
and presented
vnto vs
by Gods
worde.

M. Where shall we seke for this his worde?

C. It is contained in the holy Scripture.

M. How moſte we vse this worde, to haue this profite by it?

C. We must receiue it, being perfectly perswaded thereof in our conscience, as of an vndouted trueth sent downe from heauen, submitting our selues vnto it with due obedience, louing it heartely with a seruent & vnfained affection, hauing it so printed in our hearts, that we may folowe it and conforme our liues wholly vnto it.

M. Do all these things lie in our power?

C. No, not one of them ali: but God wor

keth them in our heartes in this wise by his holy Sprite.

M. Is it not required of our parte, y^e we take paine, and do our diligence both to heare and to reade this doctrine, which is set foorth vnto vs?

we muste
giue diligent
labour to
learne gods
worde.

C. Yes doutles: and first it is requisite that euerie man priuately in his owne house giue him selfe to the studie of this worde: but principally euery man is bounde to haunt duely all sermons made in the Congregation of Christ, where this worde is expounded.

M. Thinkest thou then that it is not ynough that euerie man do giue diligence to reade Gods worde in his owne house, vnles they come also together to heare it preached openly?

C. I thinke it necessarie, if God of his goodnes do prouide suche meanes y^e we may heare it openly.

M. what is the reason?

C. Because our Sauour hath set and established this ordre in his Church, not to the end that two or thre onely shulde obserue it but as a general ordre

dre for all men : and he hath likewise declared, that this is the onely way to builde his Church , & to preferue the same : let vs therefore euerie one be content to haue recourse to this rule, & not become wiser, then our Master.

M. It is then a thing necessarie to haue Pastors & ministers in the Churches?

Pastors or
Ministers in
the Church
are necessary

C. Yea very necessarie: & at their mouthes mē are bound to receiue the worde of the Lord with all humble obedience: so that whosoever doth set light of them, & regarde not to heare their sayings, they contemne also Iesus Christ, and diuide them selues from the fellowship of his flocke.

Matt. 10.
Luk. 10.

M. Is it sufficiēt y we haue bene once instructed by their meanes , ether els must we heare their doctrine continually?

C. It is nothing if a man beginne well, vnles he continue stil in the same : for we must kepe vs in Christs scole, and cōtinue stil his scollers vnto the end: and for that cause he hath ordeined ministers in the Church to teache vs continually in his Name.

48 Son-
day.

M. Is there none other meane besides his word, whereby God sheweth himselfe vnto vs?

Of Sacramē-
tes.

C. God hath ioyned the Sacraments with the preaching of his worde.

M. what is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour, which by a visible signe doth represent vnto vs spiritual things to the end that Gods promises might take the more depe roote in our heartes, and that we might so muche the more surely giue credite vnto them.

M. what? is this possible, that a visible & a material signe shulde haue suche vertue to certifie our conscience?

C. No not of it selfe, but God hath ordeined it for suche an end.

M. Since it is the proper office of Gods holy Sprite, to seale and print the promises of God in our heartes, how canst thou attribute or giue this propertie vnto the Sacraments?

C. There is a great difference betweene the one & the other: for Gods Sprite is he alone who in very dede is able to
touche

The difference betweene Gods

touche and moue our hearts, to illu-
 minate our myndes, and to assure our
 cōsciēces in suche sorte that all these
 ought to be accounted his onely wor-
 kes, so that the whole praise & glorie
 hereof ought to be giuen vnto him
 onely: notwithstanding, it hath plea-
 sed our Lord to vse his Sacraments as
 seconde instrumētts thereof, according
 as it seemed good vnto him, without
 diminishing any point of the vertue of
 his Sprite.

Sprite and
 his Sacra-
 ments.

M. Thou meanest then, that the effica-
 cie of the Sacraments doth not consist
 in the visible signe, but wholly in the
 working of the Sprite of God.

C. I meane euen so: according as it is
 Gods pleasure to worke by meanes
 by him ordeined, without any de-
 rogation thereby to his glorious po-
 wer.

M. what moued God to institute suche
 instruments or meanes?

C. He ordeined them to helpe and com-
 fort our weaknes: for if we were of a
 spiritual nature, as the Angels are, the

The Sacra-
 ments were
 ordeined to
 helpe our
 infirmitie.

we were apt to consider both God & his manifolde graces after a spirituall maner also: but for asmuche as we are clogged with earthly bodies, it was nedeful for vs, that God did institute sensible signes, to represent vnto vs spirituall and heavenly things: for otherwise we coulde not comprehend them. Moreouer it is necessarie for vs, that all our senses be exercised in his promises, that we might be the better stablished in the same.

47. Son-day.

The Sacramentes are
necessa. i. .

M. Since God hath ordeined his Sacramentes for our necessitie, it were a point of arrogancie and presumption to thinke that they might be aswell left of, as vsed.

C. Ye say trueth: so y^e whosoever doth willingly forbear the vse of them, esteeming them as things more then nedeth, he dishonoreth Iesus Christ, he refuseth his grace, & doth quench his holy Sprite.

M. But what assurance of Gods grace be the Sacraments able to giue, seeing both the godlie and wicked do receiue

ceiue them?

C. Albeit the infideles and wicked do make the grace (which is presented vnto them by the Sacraments) of none effect, yet it foloweth not that their office and propertie is suche.

M. How, and when is it, that the Sacraments haue their effect?

C. When a man receiueith them in faith, seeking onely in them, Christ and his grace.

when the Sacraments do take the effect.

M. What meanest thou by saying that we may seke nothing els but Christ in them?

C. I signifie thereby, that we may not occupie our myndes in considering y^e outward signes, as though we wolde seke our saluacion in them: nether may we imagine that there is any peculiar vertue inclosed in them, but contrarywise do take the signe for an aide to leade vs streight to Christ, and to seke in him saluacion and all our felicitie.

How Christ ought to be sought in his Sacraments

M. If faith then be required in the ministration of them, how are they giuen vnto vs to strengthen vs in the faith, &

H. j.

The Sacra-
ments be
meanes to
nourish our
faith.

Rom. 4.

Gods chil-
dren are not
fully perfect
in this lyfe.

to assure vs of Gods promises?

C. It is not ynough that faith be once begonne in vs for a time, but it must stil be nourished, and mainteined, so that it may grow elaily, and be increa- sed in vs. For the nourishment, strēgh & increase thereof, God hath giuen vs the Sacraments, the which thing Saint Paul declareth, saying, that the vse of them is to seale the promises of God in our hearts.

M. But is not this a token of infidelitie, when we do not beleue the promises of God. vnles they be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

C. It is a token of a weake faith, and yet the faith of all the children of God is suche, notwithstanding they cease not therefore to be faithful, albeit they haue not as yet attained vnto the per- fection thereof. For so long as we liue in this worlde, there abideth cōtinual- ly certeine rēnants of vnbelefe in our flesh: and therefore we must endeavour by all meanes continually to profit & increase

increase in faith.

M. How many Sacraments be there in the Church of Christ?

C. There be but two which be commu-
ne vnto all men, & which Christ him-
self ordeined for the faithful.

M. what be they?

C. Baptisme and the holy supper.

M. In what pointes do they agre, and
wherein differ they, the one from
the other?

C. Baptisme is vnto vs an entrie into the
Church: for it witnesseth vnto vs, that
where as we were before strangers
from God, he doeth now receiue vs
into his familie. The supper of the
Lord is a testimonie vnto vs, that God
wil nourish and refresh vs with foode,
euen as a good master of an house stu-
dieth to susteine and fede suche as be
of his housholde.

M. To the end that we may vnderstand
them bothe so muche the better, let vs
consider them aparte one after ano-
ther. First what is the signification of
Baptisme?

48. Son-
day.

How many
Sacramentes
there be.

Of Baptis-
me.

The signifi-
cation of
Baptisme.

Rom. 6.
Ephes. 5.

C. It standeth in two pointes : first , our Lord representeth vnto vs herein, the remission of our sinnes: secondly, our regeneration.

49. Son-
day.

M, what similitude hath water & those things, that it may represent them?

The myste-
rie of the
water in bap-
tisme.

C. First the remission of sinnes is a manner of washing, whereby our soules are clenfed from their filthynes, euen as the filth of our bodie is washed away with water.

M. What saist thou of regeneration?

wherefore
the water is
powred vpon
the head.

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become new creatures through the Spirit of God, therefore y water is powred vpon the head, to signifie that we are dead or buried and that in suche sorte, that our rysing againe into a new lyfe is there withall figured, in y, that the powring of the water is but a thig of a very shorte continuance, and not ordeined that we shulde be drowned thereby.

M. Thou meanest not that the water is
the

the washing of our soules.

C. No: for that belongeth to the blood of our Sauour Christ alone, which was shed that all our filth might be wiped away, and that we might be counted pure and without spotte, euen before God: the which thing then taketh effect in vs, what tyme our consciences be sprinkled therewith by Gods holy Sprite, but the Sacrament doth testifie and declare it vnto vs.

The water
doth not
clense vs,
but the
blood of
Christ onely
1. Ioh. 1.
2. Pet. 1. 1.

M. Meanest thou then that the water standeth in none other stead vnto vs but as a figure?

The water
is not a bare
signe.

C. It is suche a figure as hath the veritie ioyned vnto it: for God kepeth his promise and deceiueth no man: wherefore it is certeine, that remission of finnes, and newnes of lyfe is offred vnto vs in Baptisme, & that we receiue the same there.

The promi-
se is ioyned
vnto it.

M. Is this grace receiued indifferently of all men?

C. No: for diuers through their wickednes, cause it to stand them in no stead: neuertheles the Sacrament loseth

H. iij.

not his propertie, albeit that none fele the comfort thereof, but onely the faithful.

M. what thing is that, whereby our regeneration is wrought in vs?

C. By the death and resurrection of our Sauour Christ: for his death standeth in this stead vnto vs, y by it our olde Adam is crucified, and our sinful nature is, as it were, buried, so that it beareth no more rule in vs. As touching the newnes of life, which is to be obedient to Gods wil, that we obtaine by his resurrection.

whereby we
e renewed
in Spirit.

M. How do we obtaine this grace in Baptisme?

C. Because we are there clothed with Christ and indued with his holy Spirit, if so be that we make not our selues vnworthie of his promises, which be there giuen vnto vs.

M. As touching our parte, what is the right vse of Baptisme?

wherein the
right vsing
of Baptisme
standeth.

C. The right vse thereof standeth in faith and repentance: that is, in that we be sure that we haue our consciences cleansed

fed in the bloode of Christ: and in that we bothe fele in our selues, and make it knowen to others by our workes, that his Spirit abideth in vs, to mortifie our affections, and so to make vs readie to do the wil of God.

M. Seing all this is required in the right vsing of Baptisme, how is it that litle day children be baptized?

C. I did not meane that faith & repentance ought alwayes to go before the ministracion of this Sacrament: for that is onely requisite in them that be of age, and discretion, so that it is sufficient, if the litle children shew forth the frutes of Baptisme, when they are come to sufficient age to know it.

The Baptisme of infants.

M. How wilt thou proue, that there is no inconuenience in this doing?

Deut. 10.
30. Ier. 4.

C. For in like maner circumcision was a Sacrament of repentance, as Moses and the Prophetes do witnesse, and also a Sacrament of faith, as saint Paul teacheth, and yet God dit not debarre litle children from the receiuing of the same.

Rom. 2.

H. iiii.

M. No, but art thou able to proue sufficiently, y there is as good reasone that they shulde be receiued to Baptisme, as y the other shulde be circumcised?

C. Yea: for y same promises which God did make in tyme past to his people of Israel, are now extended vnto all coastes of the worlde.

M. And followeth it therefore, that we must vse also the signe?

The promi-
ses which
were made
to the Iewes
only, are
now offered
to all men.

C. Yea, if we wil consider the thing effectually: for Christ hath not made vs partakers of that grace, which belonged in tyme past to the children of Israel, to the intent he wolde in vs diminish or obscure it, but rather to shewe forth his goodnes more euidently and in greater abundance.

M. Dost thou count then, that if we did denie Baptisme to lytle children, the grace of God shulde be diminished by the comming of Christ?

C. Yea surely: for we shulde be by that meanes destitute of the expresse signe of Gods bountifull mercie towards our childrē, the which thing they that
were

were vnder the Lawe had : & in verie dede this thing serueth highly to our comforte, and to the stablishing of the promise, which hath bene made vnto vs from the beginning.

M. Thy mynde is then, that forasynuche as it pleased God in olde tyme to declare him selfe to be the Sauour, yea, of lytle children, and that he thought it also good to seale his fauorable promise in their bodies by an outwarde Sacrament, y^e therefore it is very good reason, that there be no lesse tokens of assurance after Christs comming, since the selfe same promise continueth stil, and is more openly vttered, as wel by worde as dede.

C. Yea : and moreouer it semeth a thing worthy of notable reprehension, if mē wolde do so muche wrong vnto children, as to denie them the signe, which is a thing of lesse price, since the vertue and substance of Baptisme belongeth vnto them, which is of muche higher estimacion.

M. For what consideration ought we to

To what
purpose chil-
dren are
Baptized.

baptize litle children?

C. In token that they are inheriters of the blessing of God, which is promised to the seed of the faithful, that when they come to age, they shuld be instructed what the meaning of Baptisme is, to profite them selues thereby.

51. Son-
day.

Of the Lor-
ds Supper.

M. Let vs now speake of the supper: and first what is the signification thereof?

C. Our Lord did ordeine it to put vs in assurance, that by the distribution of his bodie and blood, our soules are nourished in the hope of life euerlasting.

M. why is it that our Lord representeth vnto vs his bodie by the bread, & his blood by the wine?

Christ offereth to vs
his bodie by
the bread, &
his blood
by the wine

C. To signifie vnto vs, that what propertie the bread hath towards our bodies, that is, to feed & susteine them in this transitorie life, the self same propertie also his bodie hath touching our soules, that is, to nourish them spiritually. And in like maner as the wine doeth strengthen, comfort and reioyce man, euen so his blood is
our

our full ioye, our comfort and spiritual strength.

M. Doest thou meane, that we must be in deede partakers of the bodie and blood of the Lord?

C. I meane so: for since the whole trust and assurance of our saluacion doeth consist in the obediēce. which he hath performed vnto God his Father (in that that God doeth accept & take it as if it were ours) we must first possesse him, seing that his benefites do not belong vnto vs, vntill he haue first giuen himself vnto vs.

The onely
staye of our
trust.

M. why? did not Christ giue him self vnto vs what time he gaue him self to be crucified, that thereby we might be brought into the fauour of God his Father, and be deliuered from damnation?

C. Yes: but that doeth not suffice vnles we do receiue him wth all, in suche sorte as we may fele in our consciences the frute & efficacie of his death & passiō.

M. Is not faith the readie meanes to receiue Christ by?

After what
 we re
 ceive Christ.

C. No doubt: and not onely in that we beleue that he dyed and rose againe to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs, & is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together.

**a. Son-
 ay.**

M. Haue we Christ ioyned vnto vs by none other meanes then by his Supper?

Col. 1.

C. Yes: for we receiue Christ with the fruicion of his benefites, by the preaching of the Gospel, as S. Paul witnesseth, in that y^e our Lord Iesus doth promise vs therein, that we are bone of his bones, & flesh of his flesh: and againe, that he is y^e bread of life, which came downe from heauen to nourishe our soules: and in an other place, that we are one wth him, euen as he him selfe is one with his Father, and suche like.

ph. 2.

h. 4.

1hn. 17.

M. what is there more to be had in the Sacrament? or to what vse doth it serue vs besides?

C. This

C. This is the difference, that this our ioyning together is more euidently, and plenteously set foorth vnto vs: for albeit our Sauour Christ be in verie dede exhibited vnto vs, both by Baptisme, and by the preaching of his worde, yet that is but in a parte, as it were, and not fully.

M. What is it then briefly, that we haue by this signe of bread?

C. That the bodie of our Lord Iesus for so much as it was once offred vp for vs in sacrifice, to bring vs into Gods fauour, is now giuen vnto vs, to assure vs that we are partakers of his reconciliation. what doth
the signe of
bread teach

M. And what haue we by the signe of wyne.

C. It assureth vs that as our Lord Iesus did shed his blood once on the crosse for a full price and satisfaction of all our sinnes, euen so he now giueth it vnto our soule to drinke, whereby we shulde not doubt to receiue the frute and benefite thereof. what is sig-
nified vnto
vs by the
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M. By these thyne answers I gather that

After what
 we re
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1st Cor. 5.

1st Cor. 6.

1st Cor. 17.

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M. By these thynne answers I gather that

the Lords Supper doeth direct vs to the death and passion of our Sauour Christ, to the intent we may be partakers of the vertue thereof.

The Lords Supper is not a sacrifice propitiatorie.

Christ alone is the euerglasting life.

Heb. 5.
Matt. 26.

C. It doeth so: for euen then the onelie and euerglasting sacrifice was offered vp for our redemption. wherefore there remaineth now nothing els, but that we shulde haue the frutes thereof.

M. The Supper then, was it not ordeined to offer vp the bodie and blood of our Sauour to God his Father?

C. No: for there is none, but he alone, vnto whome that office belongeth, for so muche as he is the euerglasting Sacrificer: but the charge that he hath giuen vnto vs, is that we do receiue his bodie, and not offere it.

33. Son-
day.

M. wherefore be there two signes institute?

C. Our Lord did that to help our infirmitie, signifying that he is as wel the drink as the meat of our soule, to the end we might be content to seke our nourishment fully and wholly in him, and nowhere els.

The ordeining of two signes was for our weaknes.

M. Doeth

M. Doeth the seconde signe which is the cup , belong indifferently vnto all men?

C. Yea, and that by the commandement of our Sauour Christ , contrary whereunto we may in no wise do.

M. Receiue we in the Supper, onely the tokens of the things afore rehearsed? ether are they effectually indede there giuen vnto vs?

C. For so muche as our Sauour Christ is the trueth it self, it is most certaine, that the promises which he made at his Supper, be there indede accomplished , and that which is figured by the signes, is truely performed: so then according as he there made promise, and as the signes do represent, there is no doute, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with him.

M. How may this be done, seing the bodie of our Sauour Christ is in heauen , and we are here as pilgrimes on the earth?

G. Verely it commeth to passe by the

How we
receiue
Christ in the
Supper.

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How we
receiue
Christ in the
Supper.

wonderous & vnsearchable working of his Sprite, who ioyneth easely together thinges being farre a fundre in place.

M. Then his bodie is not presently included in the bread, niether his blood contained within the cup.

what is to
be done if
we wil re-
ceiue the
substance
of the Sa-
cramentes.

C. No, but cleane contrarywise: if we wil haue the substance of the Sacrament, we must lyft vp our hearts into heauen, where our Sauour Christ is in the glorie of his father, from whence we haue sure hope, y he wil come for our redemption: and therefore we may not search him in these corruptible elementes.

M. So then thy Iudgement is, that there be two thinges in this Sacrament: the substance of bread and wyne, which we see with the eye, touche with our hand, and taste with our mouth: and also Christ, by whome our soules are inwardely nourished.

C. You say trueth: and in suche sorte that we haue therewith also a sure tokē, & as it were a pledge of the ryfing againe

Pledges of
our resurre-
ction.

again of our bodies, in so much as they are already made partakers of the signe of life.

M. How ought this Sacrament to be vsed? 54. Son-
day.

C. S. Paul teacheth the right maner of the vsing thereof: which is, that euerie man examine him selfe before that he come vnto it. 1. Cor. 11.

M. wherein ought a man to examine him self?

C. He muste consider whether he be a true membre of Christ.

M. whereby may a man haue sure knowledge thereof? The sure tokens of a true Christian.

C. If he haue true faith and repentance, and do loue his neighbour with an vnfeined loue, not kep'g in his heart anie rancour, hatred or debate.

M. But is it requisite to haue a perfect faith and perfect loue?

C. we must nedes haue bothe sound, right and not counterfaited: but to speak of suche a perfection, as vnto which noth'g can be added, it can not be found in man: also this Supper had

bene a thing ordeined in vaine. if none were mete to come to it, vnles he were throughly perfect.

M. By this saying our imperfection doeth no whit hinder vs from comming thereunto?

C. Rather contrariwise, it shuld stand vs in no stead, if we were not vnperfect: for it is as an helpe and succour against our infirmitie.

M. Do these two Sacramentes serue to none other end, but to supporte and beare vp our imperfection?

C. Yes, they are also signes and badges of our professiō, that is to say, by them we protest opely that we are the people of God, and make open profession of our Christen religion.

M. what shal we then iudge of him that refuseth to vse them?

C. We ought not to count him a Christen man: for in so doing he refuseth to confesse him selfe to be a Christian, and what is that els, but as it were couerously to refuse Christ?

M. Is it ynough to receiue them bothe
once

once onely in our life time?

C. Baptisme was ordeined to be receiued but once: wherefore it is not lawfull to be baptized againe: but it is otherwise to be thought of the Supper.

M. what is the reason thereof?

C. By Baptisme God doeth bring and receiue vs into his Church: and when he hath once receiued vs, he declareth also to vs by the Supper, that he wil feed vs continually.

M. To whome belongeth the ministration of Baptisme, and of the Lords Supper?

C. Vnto them, who haue the charge to preache openly in the Church, for the preaching of Gods worde, & the ministration of y^e Sacramentes be thigs iointly belonging to one kinde of office.

M. Is there not a profe to be brought for this out of the Scripture?

C. Our Lord giueth special charge to his Apostles, aswel to baptize as to preache: and as touching the Supper, he giueth them iniunction to folowe his example: now he did the parte of a

I ij.

How it is that we receiue the Supper oft times, though we may be but once baptized.

55. Son-day.

To whome the ministration of the Sacraments do belong.

Matt. 28.

Minister, in that he gaue it to others.

M. The Pastors, who be the Ministers of the Sacramentes, ought they to receiue indifferently euerie person that commeth?

who ought
to be shut
out from
the Supper.

C. As touching Baptisme, forasmuche as there be none in our time baptized but litle children, there ought to be no choise vsed: but as concerning the Supper, the Minister must refuse to giue it to them that be vtterly vnworthie.

M. wherefore?

C. Because that otherwise the Supper of the Lord shuld be defiled & dishonored.

M. But yet our Lord admitted Iudas to the holie Supper, notwithstanding his wickednes.

C. Yea: for his wickednes was hitherto hid: & albeit our Lord knewe it right wel, yet was it not notorious & known vnto men.

wherefore
Iudas was
admitted.

M. what way is to be vsed then towards the hypocrites?

C. The Minister ought not to exclude & shut them out as vnworthie, but he
must

must tary vntil it shal please God to make their close wickednes knowen.

M. What if he him self knowe, or if he be priuelie aduertised of any suche?

C. That is not a sufficient cause for him to denie them the Supper, vnles he haue the thing tried by sufficient profe, and there with the iudgement of the Church.

M. It is then mete to haue a politicke ordre touching this matter.

C. What els? If the Congregation be wel ordered, there must be certeine appointed to watche, & take diligent hede for suche open crimes as may be committed: and they hauing autoritie, ought in y name of the whole Church to inhibite suche as be by no meanes mete, nether can be partakers thereof without the dishonor of God, and the offense of the faithful.

The end of the instruction of
children in the faith.

THE MANER TO EXA- mine children before they be admitted to the Supper of the Lord.

The Minister.

IN whome doest thou beleue?

The Childe.

I beleue in God the Father, and in
Iesus Christ his Sonne, and in the ho-
lie Ghost, & loke to be saued by no-
ne other meanes.

M. The Father, the Sonne, & the holie
Ghost, be they any more then one
God?

C. No, although they be distinct in per-
sones.

M. what is the effect of thy faith?

C. That God the Father of our Lord
Iesus Christ, (and so by him of vs all)
is the beginning and principal cause
of all things, the which he gouerneth
in suche sorte, that nothing can be
done without his ordinance, and pro-
vidence. Next, y Iesus Christ his Sonne
came downe into this worlde, and ac-
complished all things, which were ne-
cessarie

cessarie for our saluation: and ascended into heauen, where he sitteth at the right hand of the Father, that is, that he hath all power in heauē & in earth, and shal come againe from thence to iudge the whole worlde. Furthermore that the holy Ghost is very God, because he is the vertue and power of God, & printeth in our hearts y^e promises made vnto vs ī Iesus Christ. And finally that the Church is sanctified & deliuered from their sinnes through y^e mercies of God. and shal after this life rise againe to life euerlasting.

M. Must we serue God according as he hath commanded? or els as mens traditions teache vs?

C. we must serue him as he hath taught vs by his worde and commandements, and not according to the commandements of men.

M. Canst thou kepe Gods commandements of thy seif?

C. No verely.

M. who then doeth kepe and fulfil them in thee?

I iiii.

C. The holie Ghost.

M. when God then giueth thee his holie Ghost, canst thou perfectly obserue them?

C. No, not so.

M. why? God doeth curse and reiect all suche as do not in euerie point fulfill his commandements.

C. It is true.

M. By what meanes then shalt thou be saued, and deliuered from the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. How so?

C. For because that by his death he hath restored vs to life, and reconciled vs to God his Father.

M. To whome doest thou make thy prayers?

C. I pray to God in the name of our Lord Iesus Christ our Aduocate and Mediator, referring all my prayers to that scope, which Christ our Sauour hath left vs as a moste sufficient & absolute rule.

M. How

M. How many Sacramentes are there in Christs Church?

C. Two: Baptisme, and the Lords Supper.

M. What is ment by Baptisme?

C. First it signifieth that we haue forgiveness of our sinnes by the blood of Christ. Secondly it setteth before our eyes our regeneration or new spiritual birth.

M. What signifieth the Supper of the Lord?

C. That by the spiritual eating & drinking of the bodie and blood of our Lord Iesus Christ, our soules are nourished vnto life euerlasting.

M. What do the bread and wine represent in the Lords Supper?

C. That as our bodies are nourished therewith, so our soules are sustained, and nourished with the vertue of Christes bodie and blood: not that they are inclosed in the bread and wine, but we must seke Christ in heauen in the glorie of God his Father.

M. By what meanes may we attaine vnto him there?

C. By faith, which Gods Spirit worketh in our hearts, assuring vs of Gods promises made to vs in his holie Gospel.

The end.



A FORME OF PRAYERS

to be vsed in priuate houses euerie morning, and euening.

Morning prayer.

Almightie God, and most merciful Father, we do not present our selues here before thy Maiestie, trusting in our owne merites or worthines, but in thy manifold mercies, which hast promised to heare our prayers & 2 graunt our requestes, which we shal make to thee in the Name of thy beloued Sonne Iesus Christ our Lord, who hath also comanded vs to assemble our selues together in his 3 Name, with full assurance y^e he wil not onely be among vs, but also be our 4 Mediator, and Aduocate towards thy Maiestie, that we may 5 obtaine all things which shal seme expedient to thy blessed wil, for our necessities. Therefore we beseeche thee, most merciful Father, to turne thy louing countenance towards vs, and 6 impute not vnto vs our manifold finnes, and offenses, whereby we iustly deserue thy wrath and

Dan. 9. c.

Ioh. 16. c.

Mat. 18. c.

1. Tim. 2. b.

1. Ioh. 3. d.

Psal. 32. 3.

150 MORNING PRAYER.

sharpe punishment: but rather receiue
 vs to thy mercie for Iesus Christ sake, ac-
 cepting his death & passiō as a iuste 1 re-
 compense for all our offenses, in whome
 onely y^e art pleased, & through whome
 thou canst not be offended with vs. And
 seing that of thy great mercies we haue
 quietlie passed this night, graunt, o hea-
 uenlie Father, that we may bestow this
 day wholly in thy seruice, so that all
 our 2 thoughts, wordes and dedes may
 redounde to the glorie of thy Name,
 & good ensample to all men: who seing
 our good workes, may glorifie thee our
 heavenly Father. And forasmuche as of
 thy mere fauour and loue thou hast not
 onely created vs to thine owne 3 simili-
 tude, and likenes, but also hast chosen
 vs to be heires with thy deare Sonne
 Iesus Christ, of that immortal kingdo-
 me which y^e preparedst for vs before the
 beginnig of y^e worlde, we beseeche thee
 to 4 increase our faith and knowledge,
 and to lighten our hearts with thine ho-
 lie Spirit, that we may in the meane ti-
 me liue in godlie conuersation & inte-
 gritie

Ioh. 2. 2.

2
ol. 3. 8.3
ca. 2. d.4
uk. 17. 2.

gritie of life, knowing that idolaters,
adulterers, couetous mē, cōtentious per- Gal. 5. 2
sones, drunkardes, gluttons & suche like
shall not inherit the kingdome of God.

(.) And because thou hast comman-
ded vs to pray one for another, we do
not onely make request, ō Lord, for our
selues and them that thou hast already
called to the true vnderstanding of thi-
ne heauenlie wil, but for all ppeople and
2 natiōs of the worlde, who as they knowe
we by thy wonderful workes, that thou
art God ouer all, so they may be instru- Acts 10. 6
cted by thine holie Spirit, to beleue in
thee their onelie Sauour & Redemer.
But forasmuche as they can not 3 beleue
except they heare, nor cā not heare, but
by preaching, & none can preache ex-
cept they be sent, therefore, ō Lord, raise
vp faithful distributors of thy myste-
ries, who setting aparte all worldlie re-
spectes, may bothe in their life and do-
ctrine onely seke thy glorie. Contrari-
ly confounde 4 Satan, Antichrist with
all hirelings and papistes, whome thou
hast already cast of into a reprobate sen-
Rom. 16. 20

fe, that they may not by sectes, schismes,
 heresies and errors disquiet thy litle
 flocke. And because, ô Lord, we be fallē
 into the latter dayes, and i dangerous
 times wherein ignorance hath gotten
 the vpper hand, and Satan with his mi-
 nisters seke by all meanes to quenche
 y light of thy Gospel, we beseeche thee
 to maīteine thy cause against those 2 ra-
 uening wolues, and strengthen all thy
 seruants whome they kepe in prison &
 bondage. Let not thy long suffering be
 an occasion ether to increase their ty-
 rannie, or to discourage thy children,
 nether yet let our sinnes and wickednes
 be an hinderance to thy mercies, but
 with spede, ô Lord, consider the great
 miseries, and afflictions of thy poore
 Church which in sundrie places by the
 rage of enemies is grievously tormen-
 ted: & this we confesse, ô Lord, to come
 moste iustely for our sinnes, which (not
 withstanding thy manifolde benefites,
 whereby thou doest daily allure vs to
 loue thee, and thy sharpe threatnings,
 whereby we haue occasiō to feare thee,
 and

Tim. 3. a.

2
lat. 7. c.

and speedily to repent) yet continue
 in our owne wickednes & fele not our
 hearts so touched with the displeasure
 of our finnes as we ought to do. There-
 fore, O Lord, creat in vs new hearts, that
 with feruent mindes we may bewaile
 our manifold finnes, and earnestly re-
 pent vs for our former wickednes and
 vngodlie behauiour towards thee: and
 where as we can not of our i selues pur-
 chase thy pardon, yet we humbly bese-
 che thee for Iesus Christs sake, to shewe
 thy mercies vpon vs, & receiue vs agai-
 ne to thy fauour. Grant vs, deare Fa-
 ther, these our requestes, and all other
 things necessarie for vs and thy whole
 Church, according to thy promise in
 Iesus Christ our Lord: In whose Name
 we beseche thee, as he hath taught vs,
 saying, Our Father, &c.

^r
 Rom. 7. d
 1. Cor. 3.
 Luk. 17. c

A prayer to be said before meales.

Psal. 104.

All things depend vpon thy prouidence, ô Lord, to receiue at thine hands due sustenance in time conuenient. Thou giuest to them, & they gather it: thou openest thine hand, and they are satisfied with all good things.

1
Tim. 4.

2
1st. 2. C.

3
1st. 2. C.

4
1st. 2. C.

O heauenlie Father, which art the fountaine & full treasure of all goodnes, we beseeche thee to shewe thy mercies vpon vs thy children, & sanctifie these giftes which we receiue of thy merciful liberalitie, grating vs grace to vse the same soberly and purely according to thy blessed wil: so that hereby we may acknowledge thee to be the autor & giuer of all good things, and aboue all, that we may remembre continually to seeke the 3 spiritual foode of thy worde, wherewith our soules may be nourished euerlastigly, through our Sauour Christ who is the true 4 bread of life, which came downe from heauen, of whome whosoever eateth, shal liue for euer, and reigne with him in glorie, worlde without end, So be it,

A Thankes

A thankes giuing after meales.

L Et all nations magnifie the Lord: let
all people reioyce, in praying and
extolling his great mercies. For his Fa-
therlie kindenes is plentifully shewed
foorth vpon vs, & the trueth of his pro-
mise indureth for euer.

we render 1 thankes vnto thee, ¹ **o**
Lord God, for ² **y** manifolde benefites, ^{Col. 3. e.}
which we continually receiue at thy
bountiful hande, not onely for that it
hath pleased thee to feed vs in this pre-
sent life, giuing vnto vs all things neces-
sarie for the same, but especially becau-
se ³ **y** hast of thy free mercies 2 facioned
vs a new, into an assured hope of a farre
better life, the which thou hast 3 declar-
ed vnto vs by thine holie Gospel. There-
fore we humbly beseeche thee, **o** hea-
uenlie Father, that thou wilt not suffer
our affections to be so 4 intágled or roo-
ted in these earthlie and corruptible
things, but ⁵ **y** we may alwayes haue our
minde directed to thee on 5 high, con-
tinually watching for the 6 comming of
our Lord & Sauour Christ 7 what time ^{Rom. 8. d.}

K j.

he shal appeare for our ful redemption.
To whome with thee and the holie
Ghost, be all honour & glorie, for euer
and euer, So be it.

A nother thanks giuing before
meate.

ETernal and euerlasting God, Father
of our Lord Iesus Christ, who of thy
moste singular loue, which y^e bearest to
mankinde, hast appointed to his suste-
nance, not onely y^e frutes of the earth, but
also the soules of the ayre & beastes of
the earth, & fishes of the sea, & hast com-
manded thy benefites to be receiued, as
from thine handes with thankesgiuing,
assuring thy children by the mouth of
thyne Apostle, y^e to the cleane all things
are cleane, as the creatures, which be
sanctified by the worde, and by prayer:
graunt vnto vs so moderatly to vse these
thy giftes present, that the bodies being
refreshed, the soules may be more able
to procede in all good workes to thee
praise of thine holi Name, through Iesus
Christ our Lord, So be it. Our Father,
which art &c.

Ano-

Another.

THe eyes of all things do loke vp & Psal. 104
trust in thee, O Lord: thou giuest the
meat in due season: thou openest thine
hand and fillest with thy blessings eue-
rie liuing creature: good Lord, blesse vs
and the giftes which we receiue of thy
large liberalitie through Iesus Christ our
Lord, So be it. Our Father, &c.

Another thankesgiuing after
meat.

GLorie, praise & honor be vnto thee,
moste merciful & omnipotent Fa-
ther, who of thine infinite goodnes hast
created man to thine owne image and
similitude, who also hast fed, and dai-
ly feedest of thy moste bountiful hand
all liuing creatures, graunt vnto vs, that
as thou hast nourished these our mortal
bodies with corporal foode, so thou wol-
dest replenish our soules with y perfect
knowledge of the liuelie word of thy
beloued Sone Iesus, to whome be praise
glorie and honour for euer, So be it.

God saue the Church vniuersal: God comfort them, that be comfortles: Lord, increase our faith: ô Lord, for Christ thy Sonnes sake, be merciful to the comune wealths: where thy Gospel is truely preached, and harbour graunted to y^e afflicted membres of Christs bodie: & illuminate, according to thy good pleasure, all nations with the brightnes of thy worde, So be it.

Another.

THe God of glorie and peace, who hath created, redemed & presently fedde vs be blessed for euer, So be it.

The God of all power, who hath called from death that great Pastor of the shepe, our Lord Iesus, cōfort & defende the flocke which he hath rēdemed by y^e blood of the eternal Testamēt: increaie y^e nōbre of true Preachers: repressē y^e rage of obillinate tyrāts: mitigate & lighten y^e hearts of y^e ignorant: releue y^e paines of such as be afflicted, but especially of those y^e suffre for the testimonie of his trueti: & finally cōfounde Satan by the power of our Lord Iesus Christ, So be it.

Euening

Euening prayers.

O Lord God, Father euerlasting and
 ful of pitie, we acknowledge and
 confesse, that we be not worthie to lift
 vp our eyes to heauen, much lesse to
 present our selues before thy Maiestie
 with confidence that thou wilt heare our
 prayers and graunt our requestes, if we
 consider our owne deseruings. For our
 consciences do accuse vs, and our sin-
 nes witnesse against vs, and we knowe
 y thou art an vpright iudge, which do-
 est not iustifie the sinners and wicked
 me, but 2 punishest the fautes of all suche
 as transgresse thy commandements. Yet
 most merciful Father, since it hath plea-
 sed thee to 3 cominde vs to call on thee
 in all our troubles and aduersities, pro-
 mising euen then to help vs, when we
 feele our selues, as it were, swallowed vp
 of death & 4 desperation, we vtterly re-
 nounce all worldlie confidence, and flee
 to thy souereigne hountie, as our onlie
 stay and refuge, beseeching thee not to
 call to 5 remembrance our manifolde
 finnes, and wickednes, whereby we con-

Luk. 15. d.

Erod. 2. a

Psal. 50. 4

Psal. 72. 2

Psal. 72. b

whereby we continually prouoke thy
 wrath & indignation against vs: nether
 our negligēce & vnkīdenes, which haue
 nether worthely esteemed, nor in our li-
 ues sufficiētly expressed y^e swete cōfort
 of thy Gospel reueiled vnto vs: but ra-
 ther to accept y^e obedience and death of
 thy Sonne Iesus Christ, who by offerrīg
 vp his bodie in i sacrifice onēce for all,
 hath made a sufficiēt recompense for all
 our sinnes. Haue mercy therefore vpon
 vs. ô Lord, & forgiue vs our 2 offences.
 Teache vs by thine holie Spirit, that we
 may rightly weigh thē, & earnestly repēt
 for the same: and so muche the rather,
 ô Lord, because that the 3 reprobate, &
 suche as thou hast forsaken, cā not prai-
 se thee, nor call vpon thy Name, but the
 4 repēting heart, y^e sorowful minde, the
 conscience oppressed, 5 hungring and
 thirstig for thy grace, shal euer set forth
 thy praise and glorie. And albeit we be
 but 6 wormes and dust, yet thou art
 our Creator, & we be the worke of thine
 handes: yea, thou art our 7 Father and
 we thy children: thou art our shepherd
 and

and we thy flocke: thou art our rede-
 mer, and we thy people whome thou
 hast bought: y^e art our God, & we thi-
 ne inheritāce. ^{Iere. 10. b} Correct vs not therefore ^{psal. 6. a}
 in thine angre, ô Lord, nether according
 to our desertes punish vs, but mercifully
 chastise vs with a fatherlie affection: that
 all the worlde may knowe, that at what
 2 time so euer a sinner doeth repent him
 of his sinne frō the bottom of his heart, ^{Ezek. 18. d}
 thou wilt put away his wickednes out of
 thy remembrance, as thou hast promised
 by thine holie Prophet.

(.) Finally, forasmuche as it hath ^{This may}
 pleased thee to make the night for man ^{directed}
 to rest in, as thou hast ordeined him the ^{to that pa}
 day to trauel: graūt, ô deare Father, that ^{of the mo}
 we may so take our bodelic rest, that our ^{ning pray}
 soules may continually 3 watche for the ^{that is for}
 time that our Lord Iesus Christ shal ap- ^{increase}
 peare for our deliuerance out of this ^{the Gosp}
 mortal life, & in the meane season that ^{which al}
 we, not ouercome by any 4 fantasies, ^{may be f}
 dreames, or other tentations, may fully ^{here as ti}
 set our mindes vpon thee, loue thee, fea- ^{fourth}
 re thee, and rest in thee: furthermore

2
ak. 21. c

that our slepe be not 1 excessive or o-
uermuche after the insatiabie desires of
our flesh: but onely sufficient to content
our weake nature. that we may be better
disposed to liue in all godlie conuersati-
on to the glorie of thine holie Name, &
profit of our brethren, So be it.

A P R A Y E R M A D E A T
the first assemblie of y^e English Church
at Geneva, when the cōfession of faith,
and whole orders were there red & ap-
proued.

2
in. 2. c

3
n. 1. d. 2. b

4
n. 3. d

5
d. 21. c

O Lord God almightie, and Father
moste merciful, there is 2 none like
thee in heauen nor in earth, w^h workest
all things for the glorie of thy Name, &
the comfort of thine elect: thou didest
once make man ruler ouer all thy crea-
tures, and 3 placed him in the garden of
all pleasures, but how sone, alas did he
in his felicitie 4 forget thy goodnes? Thy
people Israel also in their welth did e-
uermore runne 5 astray, abusing thy ma-
nifold mercies, like as all flesh continu-
ally rageth, when it hath gotten libertie,
and

and external prosperitie. But such is thy
 wisdom adioyned to thy mercies, dea-
 re Father, that thou ¹ seekst all meanes ^{Ezek. 15. 2}
 possible, to bring thy children to the su-
 re sense, & liuelie feling of thy Fatherlie
 fauour. And therefore when prosperitie
 wii not serue, then sendest thou aduersi-
 tie, graciouslie ² correcting all thy chil-
 dren, whome thou receivest into thine ^{Heb. 12. 1}
 houlholde. wherefore we wretched &
 miserable sinners render vnto thee mo-
 ste humble and heartie thanks; that it
 hath pleased thee to cal vs home to thy
 folde by thy Fatherlie correction at this
 present, where as in our prosperitie and
 libertie we did neglect thy graces offered
 vnto vs. For the which negligence and
 manie other greuous sinnes, whereof we
 now accuse our selues before thee, thou
 mightest most iustely haue given vs vp
 to ³ reprobate mindes, and induration of ^{Rom. 1. 1}
 our hearts, as thou hast done other. But
 suche is thy goodnes, o Lord, that thou
 semest ⁴ to forget all our offences, and ^{Isai. 4. 2}
 hast called vs of thy good pleasure from
 all idolatries into this Citie moste chri-
 stianly

Christianly reformed, to professe thy Name,
& to suffer some 1 crosse amōg thy people
for thy trueth & Gospels sake: & so
to be thy 2 witnesses with thy Prophe-
tes and Apostles, yea, with thy dearly
beloued Sonne Iesus Christ our head, to
whome thou doest begin here to facion
vs like, that in his 3 glorie we may also
be like him when he shal appeare. O
Lord God, what 4 are we, vpon whome
thou shuldest shewe this great mer-
cie? O moste louing Lord, forgiue vs our
vnthankfulnes, and all our sinnes, for Ie-
sus Christs sake. O heauenlie Father, in-
crease thine holie Spirit in vs, to teache
our hearts to crie 5 Abba, deare Father,
to assure vs of our eternal election in
Christ, to reueile thy wil more and more
towardses vs, to cōfirme vs so in thy tru-
eth that we may liue and dye therein: &
that by the power of the same Spirit we
may boldly giue accountes of our faith
to all men with humblenes and meake-
nes, that 6 where as they backebite and
sclander vs as euil doers, they may be
ashamed & once stoppe their mouthes,
seing

1
Matt. 5. a

2
Luk. 24. g
Actes 1. a

3
Ioh. 3. a

4
Gal. 8. a

5
al. 4. a

6
Pet. 3. e

feing our good conuerſation in Chriſt
 Ieſus, for whoſe ſake we beſeeche thee, O
 Lord God, to guide, gouerne and pro-
 ſper this our interpriſe in aſſembling our
 brethren to praiſe thine holie Name: &
 not onely to be here preſent with vs thy
 children ¹ according to thy promiſe, Matt. 18. 20
 but alſo mercifully to aſſiſt thy like per-
 ſecuted people our brethren gathered
 in all other places, that they & we, con-
 ſenting together in one ² Spirit and tru- Rom 15.
 eth, may (all worldlie reſpectes ſet a par-
 te) ſeke thy onelie honour, and glorie in
 all our, and their aſſemblies.

A COMPLAINT OF THE
 tyrannie vſed againſt the Sainctes of
 God, conteyning a confeſſion of our
 ſinnes, and a prayer for the deliueran-
 ce & preſeruacion of the Church, and
 confuſion of the enemies.

E Ternal & euerlaſting God, Father
 of our Lord Ieſus Chriſt, who haſt
 commanded vs to pray, and promiſed to
 heare vs, euen when we do call from the

pit of desperation, the miseries of these our most wicked dayes compel vs to powre soorth before thee the cōplain-tes of our wretched hearts oppressed with sorowe. Our eyes do beholde, and our eares do heare the calamities and oppression which no tongue can expresse, nether yet, alas, do our dull hearts rightly cōsider the same. For the heathen are entred into thine inheritance: they haue polluted thy Sanctuarie, prophaned and abolished thy blessed institutions, most cruelly murthered and dayly do murther thy deare children. Thou hast exalted the arme & force of our enemies: thou hast exposed vs to a prey, to ignominie and shame before suche as persecute thy trueth. Their wayes do prosper: they glorie in mischeif, and speake proudly against the honour of thy Name. Thou goest not soorth as Captaine before our hostes. The edge of our sworde, which sometimes was moste sharpe, is now blunt, and doeth returne without victorie in battel.

It appeareth to our enemies, ô Lord,
that

that thou hast broke that league, which
of mercie and goodnes thou hast made
with thy Church. For the libertie which
they haue to kil thy children like shepe,
& to shed their blood, no man resisting,
doeth so blinde & pufte them with pri-
de, that they ashaue not to affirme, that
thou regardest not our intreating. Thy
long suffring and pacience, maketh them
bolde from crueltie to procede to the
blasphemie of thy Name. And in the
meane season, alas, we do not consider
the heauines of our sinnes, which long
haue deserued at thine hands not onely
these temporal plagues, but also the tor-
mentes prepared for the inobediēt. For
we knowing thy blessed wil, haue not
applied our diligence to obey y^e same,
But haue folowed, for the most parte,
y^e vaine conuersation of the blide worl-
de: & therefore in very iustice hast thou
visited our vnthankfulnes. But, o Lord,
if thou shalt obserue and kepe in minde
for euer y^e iniquities of thy chidren, then
shal no flesh abide, nor be saued in thy
presence. And therefore we cōuicted in

Psal.

our owne conscience, that most iustely we suffer, as punished by thine hand, do neuertheles call for mercie, according to thy promise. And first we desire to be corrected with the rodde of thy childre by the which we may be brought to a perfect hatred of sinne, and of our selues: and therefore, that it wolde please thee, for Christ Iesus thy Sones sake, to shewe to vs and thy whole Church vniuersally persecuted, the same fauour and grace, that sometymes thou didest, when the chief membres of the same for anguish and feare, were compelled to cry. why haue the nacions raged? why hath the people made vprores? & why haue Princes and Kings coniured against thine anointed Christ Iesus? Then didest thou wōderfully asist & preserue thy smale, & dispersed flocke: thē didest thou burst vp the barres and gates of yron: then didest thou shake the foundations of strōg prisiones: then didest thou plague the cruel persecuters, & then gauelt thou some tranquillitie & rest, after those raging stormes and cruel afflictions.

O Lord

O Lord, thou remainest one for euer: we haue offended, and are vnworthie of any deliuerance: but worthie art thou to be a true and constant God, and worthie is thy deare Sōne Christ Iesus, that thou shuldest glorifie his Name, and reuenge the blasphemie spokē against the trueth of his Gospel, which is by our aduersaries damned, as a doctrine deceiuable and false: yea, the blood of thy Sonne is trodden vnder fete, in that the blood of his membres is shed for witnessing of thy trueth: & therefore, ô Lord, beholde not the vnworthynes of vs that call for the redresse of these enormities, nether let our imperfections stoppe thy mercies from vs, but beholde the face of thine anointed Christ Iesus, and let the equitie of our cause preuaile in thy presence. Let y blood of thy Saintes, which is shed, be openly reuenged in the eyes of thy Church, that mortal men may knowe the vanitie of their counsels, and y thy children may haue a taste of thine eternal goodnes. And seing that from that man of sinne, that Romaine An-

richrist, the chief aduersarie to thy deere Sonne, doeth all iniquitie spring, and mischief procede. let it please thy fatherlie mercie, more and more to reuile his deceit & tyrannie to the worlde: open the eyes of Princes and Magistrates, that clearly they may see how shamefully they haue bene and are abused by his deceiuable wayes, how by him they are compelled moste cruelly to sheade the blood of thy Saintes, & by violence refuse thy new & eternal Testament: that they in deepe consideration of their grievous offences may vnfeignedly lament their horrible defection from Christ Iesus thy Sonne, from hence forth studying to promote his glorie in the dominions committed to their charges, that so yet once againe may the glorie of thy Gospel appeare to the worlde. And seig also that the chief strength of that odious beast consisteth in dissension of Princes, let it please thee. O Father, which hast claimed to thy selfe to be called the God of peace, to vnite and knit in perfect loue the hearts of al those, that looke
for

for the life euerlasting. Let no craft of
Satan moue them to warre one against
another, nether yet to mainteine by
their force and strength that kingdome
of darkenes: but rather, that godly they
may conspire (illuminated by thy word)
to roote out from among them all super-
sticion with the maintainers of the same

These thy graces, ô Lord, we vn-
fainedly desire to be powred forth vpon
all realmes and nations, but principally
according to that duetie, which thou re-
quirest of vs, we moste earnestly require
that the hearts of the inhabitâts of Eng-
land and Sçotland, whome the malice
and craft of Satan and of his suppostes,
of many yeares haue disseuered, may
continue in that godly vnitie, which
now of late it hath pleased thee to giue
them, being knit together in the vnitie
of thy worde: open their eyes, that clear-
ly they may beholde the bondage and
miserie, which is purposed against them
both: and giue vnto them wisdom to
auoide the same in suche sort, y in their
godly concorde thy Name may be glo-

L j.

rified and thy dispersed flocke comforted and relieued.

The commune welthes, ô Lord, where thy Gospell is truely preached, and harbour graunted to the afflicted members of Christs bodie, we commend to thy protection and mercie. Be thou vn-to them a defence and buckler: be a watchman to their walles, and a perpetual sauegarde to their cities, that y crastie assautes of their enemies repulled by thy power, thy Gospel may haue free passage from one Nation to another: and let all Preachers and Ministers of the same haue the gistes of thine holie Sprit in suche aboundance, as thy godly wisdome shall knowe to be expedient for the perfect instruction of that flocke which thou hast redemed with the precious blood of thyne onely and welbeloued Sonne Iesus Christ: purge their hearts frō all kinde of superstition, from ambition and vaine glorie, by which Satan continually laboreth to stirre vpvngodly contention: and let them so consent in y vnitie of thy trueth, that ne
ther

ther the estimation, which they haue of men, nether the vaine opinions, which they haue conceiued by their writings, preuaile in them against the cleare vnderstanding of thy blessed worde.

And now last, ô Lord, we most hūbly beseeche thee, according to y prayer of thy deare Sonne our Lord, Iesus, so to sanctifie and cōfirme vs in thine eternall veritie, that nether the loue of life temporal, nether yet y feare of torments & corporal death, cause vs to denie the same, when the confession of our faith shalbe required of vs: but so assilt vs w the power of thy Sprite, that not onely boldly we may cōfesse thee, ô Father of mercies, to be the true God alone, & whome thou hast sent our Lord Iesus to be y onely sauour of the worlde, but also, y cōstantly we may withstand all doctrine repugning to thine eternal trueth reueiled to vs in thy most blessed word. Remoue from our hearts the blinde loue of our selues, and so rule thou all the actions of our lyfe, that in vs thy godlie Name may be glorified, thy Church c-

E ij.

disied, and Satan finally confounded by the power & meanes of our Lord Iesus Christ, to whome with thee & the holie Sprit be all praise and glorie before thy Congregations, now and euer, So be it.

Arise, ô Lord, and let thyne enemies be ashamed: let them flee from thy presence, that hate thy godly Name: let the grones of thy prisoners entre in before thee: & preserue by thy power suche as be appointed to death: let not thyne enemies thus triũph to the end, but let them vnderstand, that against thee they fight: preserue and defend the vine, which thy right hand hath planted: and let all nations se the glorie of thyne anointed.

Hasten Lord, and tary not.

A GODLIE PRAYER TO
be said at all times.

HONOUR & praise be giuen to thee,
ô Lord God almightie, moste deare
Father of heauen, for all thy mercies
and louing kyndenes shewed vnto vs, in
that

ŷ it hath pleased thy gracious goodnes
frely & of thyne owne accorde, to elect
and chuse vs to saluation before the be-
ginning of the worlde: & euen lyke cō-
tinuall thākes be giuen to thee for crea-
ting vs after thyne owne image, for re-
deming vs with ŷ precious blood of thy
deare Sonne, when we were vitterly lost,
for sanctifying vs with thyne holy Sprit
in the reuelacion & knowledge of thine
holy worde, for helping and succouring
vs in all our nedes and necessities, for sa-
uing vs from all dangers of bodie and
soule, for comforting vs so fatherly in all
our tribulacions and persecutions, for
sparing vs so long and giuing vs so large
a tyme of repentance. These benefites,
ō moſte mercyfull Father, lyke as we
knowledge to haue receiued them of
thyne onely goodnes, euen so we beſe-
che thee, for thy deare ſōne Ieſus christs
ſake to graunt vs alwayes thyne holie
Sprit, whereby we may continually
growe in thankfulnes towards thee,
to be led into all trueth, and comforted
in all our aduerſities. O Lord, streng-

L. iij.

then our faith : kindle it more in frequentnes and loue towardes thee and our neighbours for thy sake. Suffler vs not, moſte deare Father, to receiue thy worde any more in vaine, but grāt vs alwayes the aſſiſtāce of thy grace and hollie Sprite, that in heart, worde and dede we may ſanctifie and do worſhip to thy Name. Helpe to amplifie and increaſe thy kingdome, that what ſoeuer thou ſendeſt, we may be heartly wel content with thy good pleaſure and will : let vs not lacke the thing, ô Father, without the ũ we can not ſerue thee, but bleſſe thou ſo all the workes of our hādes, that we may haue ſufficient, and not to be chargeable, but rather helpfull vnto others: be merciful, ô Lord, to our offences : and ſeing our dette is great, which thou haſt ſorgiuen vs in Ieſus Chriſt, make vs to loue thee and our neighbours ſo muche the more. Be thou our Father, our Captaine and Defender : in all tentations helde thou vs by thy mercyfull hand, that we may be deliuered from all inconueniences, and end our liues in
the

the sanctifying & honour of thine holie Name, through Iesus Christ our Lord, and onely Sauour, So be it. Let thy mightie hand and outstretched arme, ô Lord, be stil our defence: thy mercie and louing kyndenes in Iesus Christ thy deare Sonne, our saluation, thy true and holie worde, our instruction: thy grace and holie Sprite, our comfort and consolation, vnto the end and in the end. So be it.

O Lord, increase our faith.

A PRAYER TO BE SAID
OF THE CHILDE BEFORE
he studie his lesson.
Of the 119. Psalmc.

VVherein shal the Childe addresse his way? in guiding him selfe according to thy worde. Open myne eyes and I shal knowe the merueiles of thy Law. Giue me vnderstanding, & I shal kepe thy Law, yea, I shal kepe it with mine whole heart.

L iiii.

Lord, which art the fountaine of all
wisdome and knowledge, seing it
hath pleased thee to giue me the meane
to be taught in my youth for to learne
to guide me godly and houestly all the
course of my life, it may also please thee
to lighten myne vnderstanding (ŷ which
of it selfe is blinde) that it may compre-
hend and receiue that doctrine and lear-
ning which shalbe taught me: it may
please thee to strengthen my memo-
rie to kepe it well: it may please thee
also to dispose myne hearte willinglie
to receiue it with suche desire as ap-
pertaineth: so that by myne ingratitude
the occasion which thou giuest me, be
not lost. That I may thus do, it may plea-
se thee to powre vpon me thyne holie
Sprit, the Sprit, I say, of all vnderstan-
ding, trueth, iudgement, wisdome and
learning, the which may make me able
so to profite, that the paines that shalbe
taken in teaching me, be not in vaine.

And to what studie soeuer I apply my
selfe make me, O Lord, to adresse it vn-
to the right end: that is to knowe thee in

our

our Lord Iesus Christ, y I may haue ful trust of saluation in thy grace, & to serue thee vprightly according to thy pleasure, so that what soeuer I learne it may be vnto me as an instrument to help me thereunto. And seing thou dost promise to giue wisdom to the lytle & humble ones, and to confounde the proude in the vanitie of their wits, and lykewise to make thy selfe knowen to them that be of an vpright heart, and also to blynde the vngodly and wicked, I beseeche thee to facion me vnto true humilitie, so that I may be taught first to be obedient vnto thee, and next vnto my superiors, that thou hast appointed ouer me: further y it may please thee to dispose mine heart vnfeinedly to seke thee and to forsake all euil and filthie lustes of the flesh: and that in this sorte I may now prepare my selfe to serue thee once in that estate w it shal please thee to appoit for me whe I shal come to age.

Out of the. 25. Psalme:

The Lord reueileth his secrets vnto the

- that feare him, and maketh them to knowe his alliance.

A PRAYER TO BE SAID
before a man begin his worke.

O Lord God moste merciful Father and Sauour, seing it hath pleased thee to command vs to trauel, that we may relieue our nede, we beseeche thee of thy grace so to blesse our labour, that thy blessing may extēd vnto vs, without the which we are not able to cōtinue: & that this great fauour may be a witnesse vnto vs of thy bountifulnes & assisťace, so that thereby we may knowe y fatherlie care that thou hast ouer vs.

Moreouer, ô Lord, we beseeche thee y woldest strengthen vs with thine holy Sprite, that we may faithfully trauel in our state and vocation without fraude or deccit: & that we may indeuour our selues to follewe thine holy ordinance, rather then to seke to satissie our griedie affections or desire to gaine. And if it please thee, ô Lord, to prosper our labour,

bour, giue vs a mynde also to help them that haue nede, according to that abilitie that thou of thy mercy shalt giue vs : & knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, & not by any meanes lyfte our selues vp aboue them, which haue not receiued so liberal a portio as of thy mercie y^e hast giue vnto vs. And if it please thee to trye & exercise vs by greater pouertie & nede, then our flesh wolde desire : y^e thou woldest yet, O Lord, graunt vs grace to knowe y^e thou wilt nourish vs continually through thy bountiful liberalitie, that we be not so tempted that we fall into distrust : but that we may patiently waite til thou fill vs. not onely with corporal graces & benesites, but chiefly with thine heauenlie and spiritual treasures, to the intent that we may alwayes haue more ample occasion to giue thee thanks, and so wholly to rest vpon thy mercies. Heare vs, O Lord of mercie, through Iesus Christ thy Sonne our Lord. Amen.